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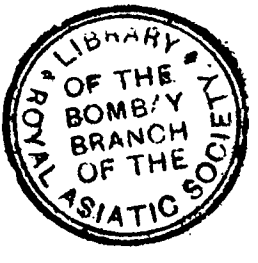
VOL. XXI.

EWALD'S

PROPHETS OF THE OLD TESTAMENT.

VOL. IV.



COMMENTARY..

ON THE

PROPHETS OF THE OLD TESTAMENT,

BY THE LATE

DR. GEORG HEINRICH AUGUST VON EWALD,

Professor of Oriental Languages in the University of Göttingen.

Translated by

J. FREDERICK SMITH.

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VOL. IV.

HÉZEQIÉL, "YESAYA," XL.-LXVI.

WILLIAMS AND NORGATE,

14, HENRIETTA STREET, COVENT GARDEN, LONDON;

AND 20, SOUTH FREDERICK STREET, EDINBURGH.

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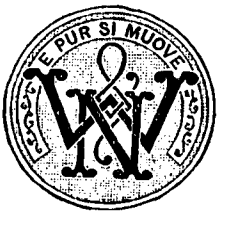

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III. PROPHETS OF THE LATER PERIOD.

A.—DOWN TO THE END OF THE CAPTIVITY.

6. HÉZEQIÉL.

In those respects in which his older contemporary Yéremyá is great and distinguished, Hézeqiél* follows closely in his footsteps, and many of his kindred utterances are still clearer and more perfect than those of Yéremyá. At the same time, the complete dissolution of the older prophetism appears in his lengthy book in a still more decided and undoubted form than in the writings of Yéremyá. Although the last prophet of this period and in many respects the one that properly closes the long line of the great prophets, he still occupies essentially a new position, and is the first to open the entirely different class of prophets whose characteristics are found to prevail amongst those that appear after the complete extinction of the older prophetism.

I. Although Hézeqiél's book is as large as Yérèmyá's, and the least attention shows that the whole of it is from his hand, it supplies us with much fewer reminiscences and traces of his life, however minutely we examine it. From this fact, we may anticipate the general conclusion, that his prophetic life was much less stirring and full of incident than the lives of the earlier prophets, or that of Yéremyá, since a prophetic book,

* Concerning this name and other points connected with Hézeqiél, comp. *History of Israel*, IV. 263 sq., V. 12 sq. (III. 793 sq., IV. 16, 18 sq.). In the vocalisation of the proper name יְחִזְקִיָּהוּ, 2 Kings xx. 10; Isa. i. 1; 2 Chron. xxviii. 12; xxix. 1, Ezra ii. 1, the last portion—*yáhu* receives the more euphonious form—*iyáhu* simply on account of its closer contact with the foregoing vowel.

particularly a large one, must always be the clear representation of the actual experience of its author. At the same time, Hézeqiél was engaged in public labours, and his book, properly understood, enables us to read a good piece of his life. The following is, in brief, the idea which we get from it of his public life:

He was one of those who were banished with the king Yoyakhîn, i. 1, 2; xxxiii. 21, comp. Vol. III. p. 195; yet he did not find his abode in Babel but to the north by the river Kebâr in a small city of Mesopotamia, i. 1; iii. 15. While these first fruits of the Captivity were generally only the wealthier or more distinguished Israelites, Hézeqiél was in addition a member of that tribe of Levi to which the proper priestly dignity belonged in preference to the common Levites, i. 3, viz., the sons of Ssadôq, as he often calls them, "they who stand nearest to Yahvé," xl. 46; xliii. 19; xliv. 10, 15; xlv. 3; xlviii. 11, comp. 1 Kings i., ii.—What his age was when he went into captivity, cannot be accurately ascertained: but judging by all the indications we have left to us, it would seem that he must have been young.

It was in the fifth year of his captivity that he first felt the prophetic impulse moving within him, i. 1-3; but from some unassignable cause his fellow countrymen must have sought at the time rather to discourage his impulse, so that he could at first only quietly in his own house abandon himself to his prophetic views, symbols and anticipations, iii. 24-27; it is probable that they did not feel confidence in his claim to be a prophet, since they were moreover in such an extremely doubtful position, and precisely the commencement of a prophetic career was most likely always very difficult and surrounded by hindrances. Nevertheless Hézeqiél evidently very soon gained a public hearing: as early as the next year we find him sought after by the most distinguished of his countrymen and solemnly requested to give prophetic counsel and exhortation, viii. 1; xi. 25; and subsequently the desire or the curiosity, to

hear his words appears to have increased rather than declined, and he was soon famed as a prophet amongst the captives, xiv. 1; xx. 1; xxiv. 19 sq., although he complains that many visited his house from simple curiosity, or even desired to get amusement from his strange prophetic words and gestures, xxxiii. 30-32.

The occasion for speaking to his fellow exiles after the manner of the older prophets, could not be very well wanting even in such a narrow sphere as that little town. The exiles, who had been separated from their native land but a few years, still clung to Jerusalem and the temple with the most longing desires and memories, xxiv. 21-25, comp. Jer. xxii. 27, received thence repeatedly reports concerning the condition and feelings of their people in the old land, xii. 23; xviii. 2; xxxiii. 24, and evidently followed with the most intense interest the fortunes of their distant native city which had passed through so much during the last years. Hézeqiél particularly translates himself by the aid of the most vivid imagination into all the familiar localities of Jerusalem, viii. 3-18, and repeatedly turns his inquiring prophetic eye to the *mountains* of Israel, *i.e.*, to his distant mountainous native land, vi. 2 sq.; xix. 9; xxxiii. 28; xxxiv. 14; xxxvi. 1 sq.; comp. Nah. ii. 2; Ps. cxxi. 1. A prophet who did not consider himself merely as a prophet to his own immediate neighbourhood, but, in conformity with ancient prophetic rights, bent his watchful eye upon the whole of Israel, could not help discovering much matter for public treatment in the condition of Jerusalem during the first years of his prophetic labours: the near or the distant dangers that threatened the chief city, the follies and perversities that prevailed therein, and finally the unavoidable ruin which became more imminent every moment, commanded his attention. And in general no period so much called for the labour of the prophets in all places as that of the last years of the kingdom, as Yéremyá, the anonymous prophet "Zech." xii. sq., and so many other indications, prove. Moreover, the most

various rumours and opinions were reported from the capital, none of which could be matter of unconcern to a prophet. These were contemptuous opinions with regard to the poor exiles, formed by the proud inhabitants of the capital, which contained in her last days so large a number of foolish people, and these opinions must have wounded deeply, xi. 15; xxxiii. 24; again, they were despairing voices of those who began to lose faith in all prophetic truths and awaited in gloomy indifference the calamities of the future, xii. 22-28; xviii. 2; or, again, they were the infatuated hopes of those who looked for a speedy overthrow of the Chaldean rule and a near and grand deliverance of Jerusalem, hopes against which Yéremyá had had so much to contend, xii. 2-20. And the exiles were not only exposed to the influence of all these various moods and passions, as they were conveyed to them from the distance, and not only formed generally too favourable a conception of the inhabitants of Jerusalem, ch. viii.-xi., xiv. 22, 23, but many of them had not been sufficiently humbled by the severity of their lot to permanently let go their old injurious habits and live to Yahvé alone, xiv. 3 sq.; xx. 30 sq.; xxxiii. 30-33. Indeed, the entire age was so little inclined to obey the word of the prophets, that Hézeqiél is very often unable to bring himself to call his contemporaries the "house of Israel," but uses the severe denomination peculiar to himself (although ultimately it is borrowed from Num. xvii. 25)—*house of Rebellion*, ii. 5 sq.; iii. 9, 26, 27; xii. 2, 3, 9; xvii. 12; xxiv. 3; xliv. 6, comp. iii. 7; v. 6; xx. 8, 13, 21.

In such circumstances, Hézeqiél speaks publicly according to the pressing requirements of the moment, with great variety of manner and subject and contending against the most dissimilar evils at one and the same time. He is encouraging and consolatory when addressing the despised exiles, which enables him to rebuke their faults all the more frankly when he discovers them; against the despair of the time he defends the certainty of the true prophetic word and the eternal Messianic

hopes; but it was particularly the baseless expectations of the age and the dangerous infatuation of the false prophets and those whom they misled that formed the object of the prophet's unwearied attack. In opposition to these baseless expectations, he foretold (following the inspiration of his sincere and enlightened spirit) the necessary early destruction of the capital which continued heedless of warning and incapable of reform. During the first years of his prophetic life, he insisted repeatedly and in every way upon this great subject of his prophetic labours—the certainty of the near and complete destruction of the capital together with the temple and of the banishment by the Chaldeans of the remnant of the people still left at home. He brings proof of this certainty from the perversities that still prevail in Jerusalem and even in the temple itself, ch. viii., from the unremitting obduracy of the degenerate inhabitants of this capital and their transgressions which are still, if possible, increasing, ch. v.-vii. 22, from the false counsel given to the deluded king Ssedeqia (see Vol. III. p. 276 sq.), ch. xvii., xix., and from a general historical consideration and comparison of the past with the present, ch. xvi., xx., xxiii. He describes the necessary correction of the capital under every image and in every form: in privacy, following the lead of his solitary higher thought, ch. iv.; or in public, by means of material symbols displayed on his own body to attract the attention of the people generally, xii. 2-20; by means of narrated symbols and suggestive enigmas given to his hearers for their solution, xvii. 2, 3, xxiv. 3, 4; or by plain declarations and lamentations, xiv. 13-23, ch. xix., xx. He thus seeks by every means in his power to scatter the false hopes that prevail in his neighbourhood. Nor does he omit to refer his fellow exiles to the consideration, that the sight of their brothers who will follow them after the destruction of the city will fully convince them that such a generation could not be saved, xiv. 22, 23. It is true, he bewails, when he consults his own feelings, the approaching destruction of the very

temple, ch. vii., the impending fate of the Davîdic house, ch. xix.; and he is carried away by unusual agitation when the Chaldeans actually approach at last to the siege and those terrible things are about to be fulfilled which every true prophet had, after all, so long endeavoured to prevent, ch. xxi. But still he never entertains for a moment any false hope, and as prophet only too clearly perceives the higher necessity of the unavoidable catastrophe, ch. xxi.-xxiv.

While publicly labouring in this way, Hézeqiél has the clearest consciousness of the nature and the limits of true prophetism, and when occasion offers expresses it more plainly than any earlier prophet. He is like Yéremyá in this respect, that although he supplies public signs of his thoughts from his own personal conduct, xii. 2, 3, yet he never forces them upon the people nor desires to make them grounds of faith, as was the case with Yesaya. In the clear description of the nature of the false prophets, ch. xiii., he also rivals Yéremyá (comp. Vol. III. p. 189 sq.). But he is the first to say in plain terms, iii. 17-21, ch. xxxiii, and not merely to observe in his entire life, as Yéremyá had done, that the true prophet in the midst of his most watchful and zealous labours must be content with the consciousness of having done his duty without making further demands upon the world. In this respect, as well as in the clear presentation of the allied principle of the all-sufficient moral dignity and inward freedom of every human being and person without distinction, ch. xviii., not only does he occupy a worthy place by the side of Yéremyá, but he is the first properly to complete the series of highest prophetic truths; and it is precisely here that the progress is to be acknowledged which we find this prophet attaining amidst the depressing calamities of the commencement of the captivity.

As regards a correct knowledge and judgment of his time, he follows Yéremyá as closely as possible, the writings of that prophet as far as they were then known being, according to all appearances, at his command. We shall subsequently refer to

these appearances. His adherence to the views of Yéremyá is not only a noble mark of his love of the truth in his prophetic work, but also of a general faithfulness and love of truth beyond all things. For Yéremyá was of an inferior priestly rank, Hézeqiél of superior descent; and the party at the head of affairs in Jerusalem under which Yéremyá was then living was the popular one, whilst the aristocratic party to which Hézeqiél belonged had been sent into exile. The younger, highly descended prophet, who had also had an entirely different education, gladly followed nevertheless the older one, attracted by nothing else than the higher truth which he found in his writings.

But clearly as it appears that Hézeqiél laboured publicly in the manner we have indicated, and with effect and the acquisition of new truths, it is equally clear, on the other hand, that his public labours must have been very circumscribed and restricted. The captivity and forced life under a foreign rule could not be favourable to such a publicity as that was under the influence and protection of which the prophets had laboured in the Holy Land. And what was the prophetic vocation if, after it had obtained and held so many centuries its noble power and culture by means of its free and public activity amid the life of the whole nation and the state, it must now be suddenly transferred without this light of its life into the most unfavourable soil? Accordingly, when, after a few years, just while the final terrible judgment was gathering over Jerusalem and no prophetic speech could render any further help in this sultry time, the prophet's wife suddenly died, he beheld in that event an intimation from above to hold his peace for a time and silently to await the moment of the terrible decision, which would impose upon him fresh and heavy sorrow and also fresh duties in an entirely altered age, xxiv. 16-27, xxxiii. 21, 22. Although it follows plainly from ch. xxxiii. that he spoke again publicly after this great crisis, it is nevertheless evident that he did not subsequently say much, or what was very

weighty in public, since his book contains no trace of it; the last remnant of the public authority of the nation had been destroyed, and therewith that kind of prophetic activity that had hitherto been exerted in the public life of the prophet was cut away to its very roots.

It is probable, indeed numerous indications make it pretty certain, that Hézeqiél began to employ his pen a good deal before the destruction of Jerusalem, after he had laboured publicly some years. For although the entire present book manifests an unusual degree of uniformity in point of arrangement and language, closer inspection leads to the discovery that it must have originated gradually from several layers, as will be shown subsequently. The largest portion of the present book was evidently written several years after the destruction in the leisure of private life; and the important piece, ch. xl.-xlviii. was written, acc. xl. 1, at least eleven years later. The notes of time which Hézeqiél places at the head of some pieces have such a similar form that they seem as if they had been written at the same time; most of them also manifestly refer to each other, inasmuch as the piece xxiv. 1-14, which according to its heading, based upon its subject-matter, dates from two years before the destruction, cannot have been written until after the destruction, as is shown by the connected piece xxiv. 15-27, as well as ch. xxxiii.; and moreover, although in the fourteen cases in which the notes of time are found the month and day are always named after the year, still the day is always either the first of the month, xxvi. 1; xxix. 17; xxxi. 1; xxxii. 1, or the tenth, xx. 1; xxiv. 1; xl. 1; the fifth, i. 1, 2; viii. 1; xxxiii. 21; the fifteenth, xxxii. 17; the twelfth, xxix. 1; the seventh, xxx. 20, comp. iii. 15, 16, notifications which undoubtedly originated in historical recollections but are still of so general a nature, that we can see the prophet when he wrote them down could recall the month or the year better than the particular day. But Hézekiél's book, if he had laboured as publicly after the

destruction as he had done before it, must have borne as distinct traces thereof as of the previous period: inasmuch, therefore, as these traces are entirely absent, it follows that he was more of the author than the prophet, and his large book was almost entirely the fruit of literary leisure.

II. Hézeqiél accordingly exhibits the last outburst of the prophetic activity in its ancient manner: its fire shot up once more with a last blaze at the commencement of the captivity, but only to sink after a few years almost to extinction for a long period, until towards the end of the captivity entirely different incentives were applied. Though banished from public life, it is true it does not on that account immediately cease, it can be continued in the private house of solitary prophetic meditation and thought, with which, in fact, Hézeqiél had commenced, iii. 24, 25, and also by literary effort. It is more as an author than as a prophet of public life that Hézeqiél appears before us in his book: it is this that constitutes his second peculiarity. The author may possess his own peculiar advantages, which are foreign to a prophet of the ancient type; and accordingly Hézeqiél really excels all former prophets, particularly Yéremyá, as a writer in point of skill, beauty, and perfection of treatment. But the more the author and savant is developed, the more the genuine prophet declines, a truth which finds clear verification especially in the case of Hézeqiél.

1. One of the first consequences of the predominance of the writer is the great amount of learning that is introduced into his language and treatment of subjects. In this respect his writings have more that is original and peculiar, as the distant and foreign country where he wrote must have presented an unusual wealth of new knowledge and ideas. He describes the condition and circumstances of the nations and countries of the world with a fulness and historical vividness equalled by no other prophet. In his oracles concerning Tyre and Egypt, it is as if he intended to present at the same time, in the shape of learned information, a full and complete account of those

kingdoms, as regards their position and relations to the world, so exhaustive, at the cost, indeed, of their artistic effect, are these descriptions designed to be.—Similarly his knowledge of the objects in the earthly sanctuary, as he may have seen them in his youth as priest, is not only exhaustive, but he makes such frequent use of it in his books and employs it in such elaborate descriptions that there is no previous prophet or poet to be compared with him. Such sacred objects are the Kerûbs, as the images of the Mosaic religion which at that time perpetuated their existence only as belonging to a sacred past, and on that very account presented the most fruitful material for the play of the imagination of the poets. He employs also the conceptions of the primitive condition of the human race and of Paradise with all that was supposed to be connected therewith.—Again, he makes use of older writings not merely as frequently as Yéremyá, but he applies his knowledge of them in a more completely learned fashion. That he used the Pentateuch just as a learned man might do and without the genuine prophetic originality and independence of earlier prophets, is clearly shown by such passages as iv. 4-8; xliv. 10 (xlviii. 11); in his description of the temple, ch. xl.-xlii., he evidently follows such historical works of former times as 1 Kings ch. vi., vii.; he appeals to the oracles of earlier prophets in a manner quite unknown to any of his predecessors, xxxviii. 17; the influence of an acquaintance with the book of Job and many of the Psalms is very perceptible, xiv. 13-21; ch. xviii.; the book of Yéremyá was also evidently in his mind when he composed his own work as a model for many phrases and symbols, the conjunction of the four principal punishments, v. 2 sq.; xiv. 13 sq.; xii. 16, comp. Vol. III. p. 85, the description of the false prophets, ch. xiii., particularly vv. 10, 16, as well as the Messianic expressions xi. 19; xvi. 60; xviii. 31; xxxvi. 25-28, being exactly after the manner of Yéremyá (comp. also Ps. li. 12); even the prophecy regarding the fate of the last king, xii. 14; xvii. 20, is framed very much like Jer. xxi. 7;

xxxii. 5, comp. lii. 11. The entire arrangement of the whole book is also based clearly enough upon the model of the large book of Yéremyá; it being, however, the earlier edition of Yéremyá's book, described Vol. III. p. 79, which was used by our prophet. For it is only this edition that could have come into his hands early enough; and we have thus a clear proof of the wide and rapid circulation of the prophetic books of that period.

We can easily understand why a prophet, when he has been compelled to retreat into private life, should seek to supply the want of public experience and incident by the aid of learning. Moreover, Hézeqiél was also led to frame his elaborate descriptions of the sacred objects of the temple, ch. xl. sq., by minute and regretful occupation of his mind in his exile with the symbols of the better times of his country, as if he would preserve the more steadfastly this inspiring memory for the future. At the same time, the disadvantage that insensibly arose therefrom extends to the very thoughts themselves. For the fact that Hézeqiél begins in the large closing piece of his book, ch. xl.-xlviii., to consider the national sanctities and the priesthood of Israel with the punctiliousness and attention to externals which prevailed from his day, is really only a result, on the one-hand, of the one-sided, learned view of antiquity as presented in books and traditions, and, on the other, of the dejection of mind intensified by the duration of the exile and the loss of national freedom. For Yéremyá was of priestly blood no less than Hézeqiél, and yet he did not favour this punctilious view of external sanctities, for the reason that by his active life in the midst of the people his attention was too powerfully directed to essentials, since even the utterances that are so unusual in Yéremyá, xxxiii. 19-26, cannot by a long way be compared with Hézeqiél's model sketch of a constitution, ch. xl.-xlviii. It is also remarkable that this punctilious consideration of sacred objects appears first in the closing piece of the prophet's book, which was written somewhat late, as

many indications show: so that we see how the tooth of long national calamity, eating into all higher spiritual freedom, gradually produced its effects. Hézeqiél may be excused that he shrunk from describing in this piece the Holy of Holies, and from entering it, xli. 3, 21; an ancient belief, that had existed for centuries, hallowed this sensitive awe: but the strict distinction between priests, Levites, king and people, this preference of the former to the latter based simply upon passages of the Pentateuch, xl. 46; xlii. 13, 14; xliv. 1 sq.; xlvi. 1-12, 19-24, this view of the best defence of the Sanctuary, xlviii. 8-22, is not to be met with in any previous prophet, and we already feel here the first breath of the atmosphere of Ezra's time.

2. If the prophet as a writer is confined very much to his own house and the narrow limits of household life, his imagination will take another direction: in the case of any prophet of this kind whose fancy is rich, it is likely that the imagination will get the upperhand, and the just proportion which it holds to the other mental powers in the older prophets will be disturbed. For in the retirement of a life removed from public affairs the prophet will be unable to give form to material that has already passed through his own experience of real life, and been refined and purified by its stern realities: between prophetic thought and writing there is no longer any decisive medium; the man that commands an abundant flow of prophetic pictures, simply meditates and thinks how he would speak and act under the leading of Yahvé's spirit in case he could really act; he feels himself constantly conveyed by the spirit to this place and that although in fact he was never in any such place, performing this or that in accordance with the divine purpose although really he never performed any such thing; the actual prophetic life as the ancient prophets lived it in the midst of public affairs will be resuscitated for him as an imagined life, and his prophetic book, if he gives way to this prevalence of the imagination, will be filled

with a multitude of narratives that are the simple creations of his thought and the experiences of his fancy, and not of his life. Such pictures of the fancy, which are rare in the older prophets, and present only at the right moment, as Isa. ch. vi., Amos ch. vii.-ix., will now prevail almost exclusively, and the merely literary prophet will be glad to make up for his want of the force of the attested and living word by means of such an artificial imitation of real life, the prophet of this kind will be more of a poet than a prophet.

This important remodelling of prophetic thought and style, which becomes in still later times more popular and more fully developed, giving rise to a new species of literature, meets us for the first time in the case of Hézeqiél. His writings enable us to trace its origin, and its characteristics are not so strongly marked in the earlier pieces of his book, ch. vii., xv., xvii., xix., xxi., as in other pieces, ch. i.-vi., viii.-xi., xxxvii., xl.-xlviii. In general his prophetic discourses take the form of a transaction between heaven and this one man of the earth, as a low, inward soliloquy (*selbstgespräch*) between Yahvé and the prophet without any living reference to the people, just as we should expect in the case of simple writing. Yahvé commands him to direct his words to this or that quarter, and he does so, vi. 1; xxi. 2, 23; xxv. 2; xxix. 2; xxxv. 2; xxxvi. 1; xxxviii. 2; he commands him to prophesy concerning this or that, xiii. 2, 17; xvi. 2; xxii. 2; xxxiv. 2; to explain this or that enigma or symbol, xvii. 2; xxxi. 2: it is only rarely that the pieces have any historical introduction, or at least such a setting, that it can be discovered that the prophet must at some time have publicly said very much the same thing, xiv. 2; xx. 2; xxiv. 2, 3, 16 sq.; xxxiii. 2 sq.—Again, it seems to the prophet as if Yahvé had commanded him to perform this or that as a sign of his prophetic destiny or a symbol of the subject of the prophecy, although it is evident from the nature of the sign itself, or from the way in which it is described, that he was farthest from actually performing any

such thing. These simply imagined signs, iii. 1-3; iv. 4, 5; v. 1, 2; xxi. 24, 25 (19, 20), may be distinguished without much difficulty from such as Hézeqiél really performed, xii. 2-7; xxiv. 16-27; or at least could easily perform, iv. 1-3; xxxvii. 16-19. There is only one parallel instance from the earlier prophets, Jer. xxv. 15-28.—Finally, our book undertakes to describe how the meditative, inquiring prophet remembers, not only to have once beheld such phenomena as the approach and disappearance of the Divine, i. 3—iii. 14, but also how he felt himself translated in the spirit to far distant places and what strange phenomena he saw there, viii. 1—xi. 24; xxxvii. 1-14; xl. 1, 2. Yet the imagination of the prophet often lingers a long time at these pictures and traverses widely diversified regions: it is in such cases not suitable that Yahvé himself should be conceived as guide and interpreter in all places, as Amos, ch. vii.-ix, or that the Kerûbs or Seraphs should be thus engaged, as Isa. ch. vi.; precisely because these pictures of the fancy become so common and frequent, it is more suitable in the case of these more ordinary matters to conceive an angel as the attendant and interpreter, whilst the highest voice itself is only rarely heard at the more exalted spot, viii. 2, 3; xl. 2, 3. Thus the poetic mind of Hézeqiél creates a new species of prophetic style, the more pleasing nature of which increasingly commended it to later writers.

Adopting this kind of writing, the prophet's mind is occupied more with the purely divine pictures and conceptions than with recollections of his own experience in active public life: before him there is constantly the one great object—Yahvé, in whose presence he feels that he is himself only the *son of man*, a weak man born of mortal flesh. It is rarely that his discourse rises freely to any elevation in unbroken flight, ch. vii., as Hosea's does for instance; generally he has to wait after every smaller pause to feel a fresh divine command to him the son of man before he can proceed, almost in the same way as Yéremyá in those times of exhausted prophecy repeats with great frequency

the formula "saith Yahvé," as if to encourage himself and to remind the reader that he has before him a prophetic discourse. But since the admirable combination is wanting which enabled the older prophets always to write at the same time from divine inspiration and from their own well-attested experience, the writings of our prophet as a whole are much less pervaded by a living wealth of thought, and form rather a work of art and literature than of life. This brings us

3. to the consideration of the literary characteristics of Hézeqiél. Considered simply as a writer, this prophet shows great excellencies, particularly when his unhappy time is considered. It is true, his style, like that of most writers of this later period, has a certain amount of prolixity, often very involved sentences, a rhetorical copiousness and diffuseness: still it rarely (ch. xx.) carries these defects to the same extent as Yéremyá in his later years, but generally collects itself with ease and assumes a finished form. Hézeqiél's language exhibits here and there numerous traces of the Aramaic dialect and other foreign peculiarities, evident signs of the powerful influence of the exile; but in general he successfully follows in this respect the older models. Moreover, his style is enriched with uncommon comparisons, is often at the same moment both charming and telling, full of new turns and surprises, and often very beautifully elaborated. We have only to turn to the lyrics on Egypt, ch. xxxii., which are really excellently planned and executed, for proof of this. When his discourse assumes a higher flight in the description of sublime phenomena, ch. i., ch. x., xi., it manifests genuine dramatic life and animation. Nor is there wanting a certain evenness and repose, a peculiarity which generally distinguishes this prophet from Yéremyá; it is only rarely that his style rises to the lyric pitch, ch. vii., or is greatly agitated, ch. xxi.—Our author's verse is frequently stiff and formal owing to the unpoetical nature of the subject-matter: at the same time, it also is at times not without beauty of form.—His strophes are

often somewhat obscured, because they are generally very long and not unfrequently contain more than ten or twelve verses, and because Hézeqiél more frequently than Yéremyá introduces a new strophe with the prosaic remark "and Yahvé's word came to me," thus causing the structure of his strophes to fall to pieces: at the same time, this structure appears quite plainly in pieces that rise above the prosaic level, such as ch. vii., xxi., and may be discerned, at least in its general outlines, in nearly all pieces without exception (ch. xx.), even in those that are least poetic, ch. xl.-xlviii.—Lastly, the entire book is arranged upon a plan which is distinguished for its simplicity and is observed from beginning to end, as will soon be further explained.

But we see here that the author distinguishes himself at the expense of the prophet. The author looks for telling symbols, comparisons, and enigmas as separate, prominent portions of the ancient model discourses, and the merely literary prophet finds in them the readiest points of connexion from which his fancy may make its starts, Henókh, indeed, giving to his entire book the name of parables. Thus Hézeqiél only too frequently makes a symbol his starting point, dresses it up in all possible ways, and then gives an explanation of it in plain language, ch. xv., xvii., xxxi.; xvi., xxiii; or at other times he presents long descriptions, often of truly poetic beauty. But the pointedness and piercing energy of prophetic discourse suffers thereby greatly, and his entire book, although it contains some of the truest and most original thoughts, nevertheless has fewer of them in comparison with former prophets: with regard to the Messianic ideas especially no progress is visible.—An author easily accustoms himself to a certain set of words and sentences and a way of his own in which he treats the most dissimilar subjects simply because it is habitual to him. Thus Hézeqiél has his favourite words and sentences to which he prefers everywhere to resort. In this way, he speaks concerning Israel in general at first, xiv. 12-23, then adds a

few suitable symbols in explanation of the threat, ch. xv., xvii., and concludes, like Amos, ch. v., vi., with a prophetic lamentation, ch. xix.: the skeleton of this same arrangement occurs again in the case of Tyre, ch. xxvi.-xxviii., and of Egypt, ch. xxix.-xxxii.; and this is not the only proof of the fact that this prophet no longer possesses the versatility and varied power of his predecessors by which freshness and variety is given to every subject.—And many subjects which were never dealt with by the older prophets, such as the subjects of ch. xl.-xlviii., are taken up by Hézeqiél simply because as a writer he can handle any matter.

III. It is probable that Hézeqiél, in this way both prophet and author, began to write some time before the destruction of Jerusalem. The pieces, ch. xvii., xix., have the appearance of having been written while Ssedeqia was still reigning; and what is said xii. 13; xvii. 20, of his captivity is nothing more than the prophet could speak and write before the final fortunes of this king were decided. There is also the further consideration, that a close examination plainly shows the improbability of all those pieces of the present book which now appear to be externally connected having been all written by Hézeqiél at one time. Thus the long piece, ch. xvi. and the similar piece, ch. xxiii., were evidently inserted at a later period in the places which they now occupy; ch. xviii., which is closely related to xiv. 12-23 and ch. xxxii., may also have been inserted here at a subsequent period, as the pieces, xv., xvii., xix., hold an easily discernible connexion with each other. And whilst most of those pieces which had their origin in the immediate and living experience of real life are to be found in the middle of the present book, as ch. xxi.; ch. xii., xv., xvii., xix; most likely ch. vii. also, the magnificent opening, ch. i.-iii., is clearly much more closely related as regards both subject-matter and manner with the conclusion, ch. xxxiii. sq. Although the language remains very much the same throughout the book, as might be expected from a man who has to depend on his literary

qualifications, smaller differences could be pointed out sufficient to distinguish the three chief strata from which the present book has been gradually formed.

1. Pieces like ch. vii., xv., xvii., xix., xxi., partially ch. xii. 1-20 also, are very distinguishable as regards subject-matter, style and language from all others, owe their origin to the freshest prophetic impressions of the moment, and were evidently written *before* the destruction of Jerusalem, gradually piece by piece, and from the midst of the great events, severe straits, and strong impulses of the times themselves. With regard to their subject-matter, these pieces appear surrounded by a set of later pieces of an entirely different style and character, like fresh flowers intertwined in an extensive mass of green foliage.

Apart from a few earlier pieces of this description, the present large book cannot have received its existing shape and arrangement until *after* tho destruction, and the majority and the longest of its pieces cannot have been written at an earlier period. This conclusion is arrived at from various indications, some of which may now be briefly described.

The book exhibits externally a great measure of uniformity, both as regards the arrangement and order of it as a whole and the setting of the separate pieces. Those pieces to which the author thought it well to add a chronological note of their origin, have all a uniform heading, inasmuch as the time is always reckoned according to the era of the first year of the exile of king Yoyakhîn,* as was customary amongst the exiles, the only exception to this being that the era of the Chaldean rule is found at the opening of the book, i. 1, while i. 2 the relation of the two eras is briefly inserted. When a new piece, or even only a more than usually distinctive strophe, appears to be sufficiently introduced without a chronological note, we always have the formula "and Yahvé's word came unto me

* xxxiii. 21, the reading of the Pesh. עשרי must be adopted instead of שתי, since the agreement of the calculation between xxiv. 1 and Jer. xxxix. 1 is established by xl. 1.

saying:" the only exception to this is the piece xxxvii. 1, which can be explained in another way. And after Hézeqiél has scarcely once given his name at the beginning of the book, and then only in a subsequent insertion, i. 3, it is found again only once, xxiv. 24, and then in what is more the language of another: elsewhere he speaks of himself throughout in the first person, and without giving his name, an entirely different custom from that observed in the books of Yesaya and Yéremyá. In other respects there is also the greatest external uniformity everywhere visible. The unity of the whole book may also be recognised in the fact, that Yahvé departs from the temple, ch. xi. 23, and returns to it again, ch. xl.

According to the chronological notes which the prophet considered necessary, it was during the six years immediately preceding the destruction and one or two years after it that he was most active both in public and as an author (for it is evident, for instance, that the oracles concerning foreign nations, ch. xxv.-xxxii, are not intended to be considered as publicly delivered). This entire period when he was most roused and put forth his greatest activity, lies behind him, together with the age itself with all its excitement and decisive importance; it can be observed in the whole tone and arrangement of his book, that this period had passed away years ago and that a new age had arrived. It appears to follow, moreover, from the narrative form of the words, i. 1, 3; iii. 15, 22, that Hézeqiél, at the time when he planned his book, was no longer at the first scene of his labours; we do not know why he left it, and look in vain for information outside his book.

If we next look at the relation of the people Israel to other nations, particularly to the rule of the Chaldeans as it existed at the time of the composition of our book, we are brought to the same conclusion. A very important part of the present book, especially that which follows ch. xxxiv., serves to establish in the exiles, after all hope in the earlier Jerusalem had been destroyed by its fall, the true hope of a future new and better

Jerusalem, and to preserve them from despair, which made such easy and destructive progress now that the national misery had become so great that it could not be greater. Although there is remarkably little said in plain words with regard to the relations of the nation, which had been completely subjugated and humiliated after the destruction, to its foreign rulers, it is clear from many indications which he himself intentionally supplies on suitable occasions, that prudential considerations were the cause of this reserve, and that the prophet was far from considering the rule of the Chaldeans as permanent. According to xxix. 11-16, compared with iv. 6, he promises after forty years a great and general change in the existing relations of the nations of the earth and a deliverance of Israel with the overthrow of the Chaldeans: although forty years form a general prophetic term having only the force of a round number, when they are compared with the seventy years of Yéremyá, ch. xxv. (comp. Vel. III. p. 219 sq.), with which our prophet was certainly familiar, we see how simply the chronological course of events had been unfolded and what the relations of our prophet to Yéremyá were. A similar and in many respects still more instructive indication, as will be shown below, is found in the piece concerning Gog and Magog, ch. xxxviii., xxxix., placed at the close of all his expectations. The promises which are given with so much definiteness, xii. 25, 27, 28, that a great deliverance will come during the present generation and the Messianic hopes will be confirmed, accord with the above expectation regarding the future of the Chaldean supremacy.

2. When Hézeqiél thus framed the plan of a large book, he had especially two special objects in view, which were supplied by the time, leading him to become by means of literature the true prophetic adviser of his age. First, he had to finally close the estimate of the past and to show that Jerusalem must fall materially just as it actually had fallen, in accordance with higher necessity, because it had so long been internally

hopelessly lost, in confusion and perversity. This final summing up of the teaching of the past contained at the same time the true lesson and warning for the future. This first object the prophet could attain by simply reviving the recollection of his own public labours during the few years preceding the destruction. But he had, secondly, to bring prominently forward in circumstances of peculiar difficulty, the certainty of a better future and the indestructibility of the true community. Old things had passed completely away and the new things of prophecy were still very distant and very dark: when all his warnings and admonitions had been uttered, he had still the difficult task of reviving the hopes of the people by painting in lively colours the eternal certainty of its great future: the more disastrous the effects of the despair threatened to become during the long interval of calamity which had still to be passed through, and the less he could consent to excite premature and vain expectations, the more vividly and glowingly must he portray the eternal and indestructible hope. And it is indeed remarkable to witness how this prophet, in spite of all the calamities of the past and in spite of the manifold confusions and trouble of the present, holds fast the eternal hope: the more unfavourable the prospect appears the more his enthusiasm glows; the further from the actual circumstances of his time the objects that are sacred to him are carried into the dim distance, the more studiously he endeavours to recover them in his imagination, and the more beautifully he describes them for others; it is as if he would not suffer them to perish, but will transmit their memory to a better age, that they may be restored in their full reality. This book, beyond doubt, rendered no small help in preserving the sacred fire during the long period of the exile, as may be seen also from the writings at the close of the exile.

Accordingly so far as Israel is concerned, the book falls into two parts: the utterances before and those after the destruc-

tion, the violent interruption of his public labours, which occurred shortly before that event, and which Hézeqiél recalls as an exceedingly important section of his life, xxiv. 15-27, forming an appropriate principle of division. But inasmuch as a great prophetic book, as Yéremyá's example shows, could then hardly be published without lengthy and special reference to foreign nations, a distinct section dealing with these nations is introduced at that point where the utterances concerning Israel are thus interrupted and while Jerusalem is hopelessly passing away.

The first part, ch. i.-xxiv., contains therefore historical recollections of the public labours of the prophet before the destruction, they forming at least the foundation of this part, and the further division of it being made accordingly. In looking back upon those years Hézeqiél was able to distinguish three separate periods in which he had felt called upon by important events to be more than usually active. These periods were: the first months of his public work, when he first obtained a higher view of all sacred things and gradually gained the reputation of a prophet among his fellow exiles, ch. i.-xi.; secondly, the period from the fifth year before the destruction, when he was called upon by fresh reports from Jerusalem and all kinds of wayward errors amongst his fellow exiles to greatly exert himself, ch. xii.-xx.; lastly, the final period, as Nabukodrossor advanced to the destruction of the sacred city and Hézeqiél laboured in public with great energy but only for a short space of time, ch. xxi.-xxiv. These three sections are distinguishable in every other respect: in the first, Hézeqiél describes, as appears when the particulars are examined, really three appearances of the Most High that without his seeking had in different places opened upon him during those first months, and he describes them twice with great splendour and exhaustiveness of treatment. And as he was thereby sufficiently accredited as a prophet and had now become well known to his fellow countrymen, he does not

again repeat in the two next sections the description of such extraordinary appearances, as indeed in the case of every prophet a time of quiet action may follow the first days of intense agitation, if his mind has been moved in the proper way. Further, after the three chronological notes before the three appearances of the commencement of his labours, i. 1-3, 21, comp. iii. 22 ; viii. 1, which are manifestly of great importance in a chronological point of view also, we have in each of the following sections but once such a note of time, and then it has more the form of a supplementary note, xx. 1; xxiv. 1. And both the first and the second of these sections closes very significantly with detailed Messianic prospects, xi. 16-20; xx. 40-44, whilst the third section forms an exception in this respect, as it has to close with the prospect of the immediately following judgment upon Jerusalem.

The second part, ch. xxv.-xxxii., brings together oracles directed against precisely seven foreign nations, and this is done after the example of the earlier book of Yéremyá, though upon artistic principles peculiar to our prophet. The Chaldeans, however, could not, as the instruments then chosen to execute divine judgment upon degenerate nations, be reckoned amongst the seven: these seven nations, like Israel, must be overthrown.

The third part, ch. xxxiii.-xlviii., resumes, whilst the final judgment is being executed upon Israel, the admonition with still greater severity and earnestness, but soon makes a transition to the presentation and description of the eternal hope of Israel, which could be mentioned only incidentally and cursorily in the two previous parts. In this part the prophet sets himself to describe with greatest calmness and fulness the sure prosperity of the future: and in three sections, separated from each other with considerable distinctness, this prosperity is portrayed as regards its conditions and its basis, ch. xxxiii.-xxxvi., its progress from the beginning until its consummation, ch. xxxvii.-xxxix., and finally its

arrangement and constitution in detail in connexion with the restoration of the temple and kingdom, ch. xl.-xlviii.

3. The last section, xl.-xlviii., is placed by ver. 1 itself as late as the fourteenth year of the captivity, as regards its first conception in the mind of the prophet (for nothing is said in that verse as regards the time when it was written). According to internal evidences, the section was written later than the former ones, inasmuch as it alone bears the priestly, punctilious aspect above described, and gives expression to thoughts which are quite foreign to the rest of the book. At the same time, the form in which the section is now clothed and connected with what has gone before, constitute it an integral portion of the book, to which it forms indeed a fitting conclusion by virtue of its recurrence to the commencement. In the beginning Yahvé's full glory appears to the prophet, in anger and prepared to destroy the temple, ch. i.-xi., comp. xliii. 3: the same glory now appears again, but this time to rebuild the temple, to show to the prophet its certain structure, as if it were already finished; and as Yahvé's glory in the beginning withdrew from the desecrated temple towards the East, xi. 23, so it returns from the East into the new, true temple, to dwell in it for ever, xliii. 1, 2; xliv. 1-3. Moreover, the harsh discord created by the terrible threats against Jerusalem of the first part, ch. i.-xxiv., seem to want the picture of the restored city contained in this section to be happily relieved; and thus, though the section is a subsequent addition, it is in its proper place.—According to all indications, it was at the same time that the prophet introduced the two great picture-pieces of the whole past of Jerusalem and of Samaria, which, as ch. xvi. and xxiii., may still easily be recognized as placed last of all in these positions, and which supply the calmest review of the entire past and future.

Still later must Hézeqiél have inserted, from some peculiar historical occasion, the small piece, xxix. 17-21, which is placed in the sixteenth year after the destruction, the book

having been in other respects quite finished; according to all indications, it is the latest of the prophet's utterances.

It does not appear, therefore, that the book came very early into circulation; and its peculiar and often difficult subject-matter was of itself enough to prevent its being so much used and so widely circulated in those early times as the book of Yéremyá. Neither has it undergone anything like so many and great alterations as Yéremyá's book was subjected to by the ancients. Only in xlvi. 16-24, do we find two pieces which from some unknown cause have been wrongly placed: xlvi. 16-18 should follow xlv. 8, and xlvi. 19-24, xlii. 14. The text of the LXX exhibits in many passages similar abbreviations, but rarely (*e.g.*, ch. vii., viii., xvi. 6) such important variations as the book of Yéremyá. But with regard to details the Massôretic text, owing to the fact that the matter of this book is often unusual and hard to be understood to the ordinary reader, is defective to a degree equalled by hardly any other book of the Old Testament, and can be restored in many passages from the LXX and in some from the Pesh.; the frequently false division of verses, however, has been transferred to the ancient translations.

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FIRST PART.

Ch. i.—xxiv.

Oracles concerning Israel before the Destruction of Jerusalem.

1. First Period.

Ch. i.—xi.

Belonging to the seventh and sixth years before the destruction.

When he was about to commit to writing his great book, Hézeqiél called to mind many memorable events, experiences, forebodings, and oracles belonging to the first months of his prophetic labours, and he here presents them in a connected form. He remembered (1) that just when the first powerful movements of the prophetic spirit made themselves felt within him, just as the greatness and holiness of Yahvé the God of the Kerûbs had overpoweringly appeared to him in bright splendour, transforming him into a new man, his fellow exiles assumed towards him an attitude of opposition and obstruction rather than of friendliness, ch. i.-iii. 21; but that (2) he nevertheless, in conformity with the instigations of a second appearance, obeyed, although it was only in the privacy of his own house, the prophetic impulse and gave more distinct shape to his dark forebodings concerning the impending fall of Jerusalem and the kingdom, ch. iii. 22—ch. vii.; until (3) at the end of the year he was voluntarily inquired for by his fellow exiles and then once more beheld, under powerful prophetic agitation, and as a confirmation of the first appearance, all the majesty of Yahvé shining brightly around and the truth of the future, ch. viii.-xi. The first period is fully exhausted by these three phases, and with

beautiful effect the majestic appearance of the commencement recurs again at the end in such a way that we are able to consider the prophet, who has thus three times beheld the Highest thing a mortal eye can see, as henceforth sufficiently accredited and initiated into the highest heavenly mysteries.

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1. THE APPEARANCE.

Ch. i. 1—iii. 21.

The prophet, just beginning to write his great book, comp. ii. 10, recalls the first days when the divine symbols and thoughts so overpowered him that his determination to become a prophet was fixed; and the description of those first days, blended with the experiences of his later life, assumes the form of an introduction to both this first part and the whole book. The prophet has in his mind the sublime piece Isa. ch. vi., but he immediately produces extensive descriptions after his own manner; and the nature of the divine glory, the entire wealth of which must be clearly and solemnly revealed to the prophet at his initiation, is such that it naturally gives rise to a grand and sublime description which it must be difficult to make perfect. The whole force of the introductory piece is brought to bear in the first place upon the creation of a worthy picture of the divine glory in its revelation to the prophet.

Earlier Hebrew antiquity was able to conceive of God as manifesting himself by a descent upon the wings of a wonderful bird, borne along as it were by a storm; a flying bird is the most natural symbol of a rapid descent as in a storm, but very early this honour of flying to the gods and attending them was in Asia accorded to a definite marvellous bird, inasmuch as the Hindoo *Garuda*, the Perso-Greek *Greif*, and the Hebrew *Kerûb* originated in the same primitive age, the same religious conception, and the same appellation, and all three names have only gradually separated from each other even as

regards their sounds. The Kerûb became amongst the Hebrews also the symbol of the sacred place where Yahvé had, as it were, alighted, and men felt his presence more sensibly than elsewhere, Gen. iii. 24. At first it was sufficient to conceive of a Kerûb indefinitely, without the article, Ps. xviii. 11, or two were conceived, like those represented upon the ark of the covenant with outspread wings. The Saraphs, Isa. vi., are properly of a different nature from the Kerûbs, being winged dragons, as the imagination pictured them of infinitely elevated and spiritualized proportions, whose function it was to be Yahvé's nearest servants in heaven itself; comp. Vol. II. p. 66 sq. But Hézeqiél's imagination departs in a very important degree from these ancient models. He is not content to conceive these marvellous creatures under such simple and definite forms as the ancients had done, either as Kerûbs or as Saraphs: but all those creatures, whom he recalls simply as the sacred attendants of divine things, assume in his mind the form of a new and wonderful whole, as if his imagination strove to conceive and to describe the Highest things that can be conceived or described in the most extraordinary manner. Thus the conception of such creatures as being composed of the most various sacred figures and beings prevails with him: and it is impossible not to perceive that the frequent sight of the sacred figures of Assyria,* which were composed of very various creatures, helped to produce this result. But when once this direction has been taken, the creative imagination of the prophet rapidly advances to conceive the highest divine manifestation as made up of such combinations as appeared to him necessary in his peculiar situation and time.

For as long as the prophets still dwelt in the Holy Land, it was natural for them to conceive the temple transferred in their imagination into heaven as the sacred scene of the

* Nothing is so characteristic of Egyptian, and still more of Assyrian, art than the combination of the most different figures in the construction of divine symbols: comp. *e.g.* very similar facts in Layard's *Nineveh*, II. p. 464 sq.

manifestation and activity of Yahvé. But after they had learnt to think of no less vivid manifestations of deity in the midst of the captivity, the sacred scene, with all that appertained to it, had become less fixed and more open to change, and seemed to stoop to them in all its marvellous nature. Thus Hézeqiél composes his vision of God from substantially four component parts, making of them a marvellous representation not seen before. The ancient Kerûbs become at the same time Saraphs, the number of which may be greater: creatures which are both the bearers and the moving servants of God. At the same time, the entire throne of heaven becomes movable: with it the four mighty and awful wheels of a heavenly chariot, at the four corners of which these spirits themselves now appear; and even the heavenly altar, described Isa. ch. vi. as emitting divine fire-weapons, is taken between the wheels, to carry these weapons wherever they are needed (i. 13, 14; x. 2, 6, 7, 13, 14). Yet in this complex picture, with its four component parts, the Kerûbs still remain the primary object for the eye. They are winged like the ancient Kerûbs, comp. xxviii. 14, 16; they must also be human, *i.e.*, rational, as is supposed, Isa. vi., in the case of the Saraphs, so that the imagination ascribes to them face and hands as the two distinguishing features of the human form. But as Hézeqiél had also once certainly seen in the temple the images of the oxen (or calves) bearing the sacred laver, 1 Kings vii. 25, and as he desires to describe with more magnificence than the ancients had been used to do the descent of Yahvé upon his celestial throne, and a throne is commonly borne by chariots and beasts of burden, he also receives into his conception of those creatures the image of oxen, this representation becoming to him so important that, x. 14, he uses the ancient name *Kerûb* as meaning simply the *ox*, i. 10. Further, the number four appears to have here itself a sacred significance in the mind of the prophet, probably inasmuch as the divine, though revealing its energy from one place, still acts

throughout the universe, that is, throughout the four quarters of the world :* this number was also supplied by the conception of the throne-chariot, and Hézeqiél really conceives of this as borne on four wheels as well as by the wings of the creatures. In the same way, he makes just four creatures appear, gives to each of them four wings, and conceives the entire character of the creatures, and especially the head of each, as wonderfully composed from the blending of four figures, viz., those of a man, an eagle, an ox, and, in order to supply a fourth noble form, a lion, the whole combination, however, being such that the human, *i.e.*, rational, godlike creature shines forth most prominently.† The prophet describes the great and splendid appearance in its approach and departure, ch. i. and also ch. x.: and it is not accidental that he appropriates the new name חַיּוֹת (*beasts*) for these four creatures which had never before been thus conceived, although the older name Kerûbim is still used, x. 15, 16, instead of it. Yea the whole four are so intimately connected, but one mind (that of Yahvé himself) governs them so completely, that they appear again as only one creature, חַיָּה, i. 20-22; x. 15, 20, or, in accordance with the ancient mode of speaking, as one כְּרוּב, x. 2, 4, hence the *suff. masc. sing.*, i. 4, 15. It is easy to perceive that the whole creature could not be artistically represented in the shape in which Hézeqiél conceived it, but must be left to the imagination to realize; as he himself cannot sufficiently emphasize the fact, that everything which he beheld connected with these divine things was only *like, similar*, and only *appeared* as he describes, but was not considered by him to be the pure thing itself. In other passages he also supplies a different representation of the

* Similar words and symbols are frequent in heathen writers, comp. Raoul-Rochette in the *Mémoires de l'Acad. des Inscr.* XVII. 2, p 96.

† The ox was looked upon by many in Israel in the earliest times, before Moses, as sacred (*History of Israel*, II. 183 ; IV. 26 ; II. 258 sq. ; III. 471 sq. ; 849‡ ;) but of course that fact cannot be taken as the basis of Hézeqiél's conceptions.

‡ The note referred to on this page is given in its proper place, II. 183, of the English Translation of the History.—*Tr.*

Kerûbs, xli. 18, 19.—In general, the more boldly and definitely Hézeqiél thus describes what can by man's vision or speech never be exhausted or adequately represented, the more he falls back into the genuine Mosaic method of thinking of these divine things, inasmuch as he everywhere significantly gives prominence to his feeling that everything is but a symbol and likeness; hence the frequent expressions דְּמוּת and מַרְאֶה *like unto, looking like,* or simply כְּ *as.*

Further, Hézeqiél might still recollect that after the first possession of his spirit by such an appearance, he did not immediately venture to speak publicly. And what he now desires to communicate, divides itself in his mind into the three parts: (1) the description of the approach of the awful appearance itself, i. 1-28, in two strophes; (2) the divine words and difficult commissions received in that solemn moment, i. 28—iii. 11, likewise in two strophes; and (3) the way in which the appearance vanished, and the comforting explanation accorded to him of his relation to the people in the dark future just at hand, iii. 12-21, in one strophe. Thus this preparatory piece teaches at the same time what are the difficult duties of the true prophet on the one hand, and the limits of his responsibility on the other.

i. 1.

1 And it came to pass in the thirtieth year on the fifth of the fourth month, whilst I was in the midst of the captivity by the River Khebâr, | the heavens opened and I saw divine visions. || [On the fifth of the month—that is the fifth year of the captivity of King Yoyakhîn, came just then Yahvé's word to Hézeqiél son of Buzi the priest in the land of the Chaldæans by the River Khebâr, and Yahvé's hand came there upon him.]—And I saw then came a hurricane from the north, a great cloud with unceasing fire and brightness round about it, | and out of the midst thereof as the look of bright gold
5 from the midst of fire. || And from its midst as it were four creatures, | and this their appearance: the likeness of men had they; || and four faces had each, | and four wings had they each; || their feet were straight, and the sole of their feet like that of a

calf's foot, | and feathers as the look of shining brass, | and men's hands were under their wings on their four sides. || Yet the faces and wings of all four—joined together were their wings, | they turned not in going, they went each one straight forward; || their face was like that of men, | and a lion's face had all four on the right, and an ox's face all four on the left, | and an eagle's face had all four; || but their faces and their wings were spread out above, | each had two joined to one another, and two covering their bodies; || and they went each straight forward, | whither the spirit is to go they go, they turn not in going. || And there appeared between the creatures things looking like coals of fire, burning looking like torches: | it was a hearth moving to and fro between the creatures, and the fire had brightness and out of the fire go forth lightnings, || while the creatures ran to and fro as hawks to look upon. ||

1. i. 1-3. With regard to the thirtieth year, see also *History of Israel*, IV. 296 (III. 836 sq.).—*In the midst of the captivity*, ver. 1, has in this place the meaning of being in exile generally; for the prophet was then, acc. iii. 12-15, in the strict sense alone by the river and did not go amongst the numbers of his fellow-countrymen who were living nearest to him until after he had received this manifestation. It is evident that vv. 2, 3, interrupt the connexion of the discourse; neither is the prophet anywhere else in the book spoken of in the third person, nor is his name mentioned except xxiv. 24; at the same time, inasmuch as the second chronological note could not very well be absent in accordance with the computation of time observed throughout the book, and the words also bear in other respects the characteristics of our prophet, we must suppose that he himself inserted this chronological note, perhaps at the last revision of the book, in order at the same time to conveniently weave his name into the heading.

It is from the North, the sacred quarter of the heavens (see on Ps. xlviii, 3), that the prophet first sees in general, ver. 4, the appearance of a great cloud, with dazzling brightness around it, and borne upon a strong wind, and within the cloud an incessant fire, *i.e.*, a fire which did not blow out, but moved to and fro with ever fresh life, and from it radiated again a special bright sheen as from gold in a blazing fire (*aurichalcum*), comp. vv. 27; viii. 2. מתלקח means extending to each other the hand, one catching hold of the other, hence incessantly sparkling on all sides, as Ez. ix. 24: for the restless nature of this fire, darting hither and thither, all alive, is precisely the characteristic of the higher life within it, and thus it is explained by the prophet himself, vv. 13, 14; comp. Onkelos on Ex. ix. 24; and the further special brightness which proceeds from it with most intense splendour points to the חֲבִיוֹן, Hab. iii. 4. —As now the marvellous appearance draws nearer, it is discovered that there are therein, vv. 5-14, four creatures (חיות like ζῶα, Sanskr. *g'antu*, living things, animal or human, here primarily animal), which have the general

appearance of human-like creatures, *i.e.*, rational beings, ver. 5, but when examined more closely had each four faces and four wings, straight forward feet (because they flew and so always moved in a straight forward direction, had not therefore to bend and twist their feet as men do in walking, comp. vv. 9, 23), which, however, seemed from below like calves' feet (according to the form of the ox which is a part of the compound creature, p. 30, and because the human foot, which projects so far forwards, does not suit the creature as a whole), glistening plumage, and, appearing from beneath the wings, four human hands corresponding to the four faces (the design of the hands being to receive and execute the divine behests), vv. 6-8. The most remarkable thing in all this was the nature of their four faces and four wings: the wings of all were so firmly intertwined that all moved straight forward together with wonderful unity without anything like ignorance of each other's movements, ver. 9; the fourfold face of each was chiefly human, rational, yet at the same time like that of a lion on the right, like that of an ox on the left, whilst the eagle form was not to be mistaken as the fourth compound, ver. 10; both, faces and wings, not hanging loosely down (as vv. 24, 25), but spread out upwards (but so that never more than two of the four wings stood up together, the other two, let down, acc. Isa. vi. 2, covered the bodies from the front), and thus the creatures were carried as by the spirit straight forward in firm order, vv. 11, 12. But the description cannot be closed without adding, on account of what follows, x. 2, 6, 7, if for no other reason, that between the four Kerûbs, and indeed acc. x. 2, below them and supported by them, as vv. 19-21 by the wheels, was to be seen the heavenly hearth of fiery coals, whilst they themselves moved about it so as to have the appearance of hawks, vv. 13, 14. In this way the description of the creatures is made consistent; but the Massôretic text is very incorrectly divided ver. 8; and ver. 13 it is better to read וּבְיֹנוֹת, with the LXX, comp. x. 2, 6, 7, instead of וּדְמוּת, or rather to insert that word after this; but the LXX also omitted all the words ver. 14, they omitted further the suffix ־הֶם of מראיהם and the pronoun הוּא, whilst evidently the Massôretic text again has suffered the loss of תַּנּוּר *a hearth*. Instead of רָצוֹא we might conjecture רָצָאוּ as *perf.* (*they ran*): but since the simple perf. is never met with in these descriptions and the idea of running is not very appropriate here, it is better to read יָצָאוּ, since יָצוֹא cannot safely be read in this case acc. § 280 *a*. The word לְנֹצְצִים, ver. 7, may with greatest probability be taken as meaning *plumage* (comp. נוֹצָה), inasmuch as the birdlike form of the creatures must appear very prominently in their body elsewhere than in the wings, and feathers can also shine more brightly than skin; nevertheless we have *flesh*, *skin*, as an equivalent, x. 12. The last word בָּזָק (or as it should be read בָּזָק), ver. 14, points also to the bird-form, as it can denote nothing other than a species of hawk, probably specially distinguishable by its flight, corresponding to the Syriac *bâzîḳâ*, Barhebr. *Chron.* p. 415, 17 and Arab. *bâshaḳ*, Arabs. Fâk. p. 210, 21. The word has been borrowed from the Persian Arab. *bâsha*, according to a well-known change of sounds: but it could have been used in Hézeqiél's time and in the district where he dwelt.

2.

15 And I saw the creatures—there was a wheel each on the ground beside the creatures, on its four sides; || the appearance of the wheels and their workmanship was like the sheen of the Tarshîsh stone, and they four had one likeness, their appearance and their workmanship was as if the one wheel were in the midst of the others; || they went upon their four corners in going, | they change not in going, || but their rims—they had sublimity and had awful glory, | and their felloes were full of eyes round about all four. || And when the creatures went the wheels went beside them, | and when the creatures rose up from the ground the wheels rose up, ||
20 whither the spirit is to go they go, whither the spirit is to go, | and the wheels rise up at their side, because the spirit of the creature is in the wheels. || If they go then they go, if they stand then they stand, | and if they rise up from the ground the wheels rise up by their side, | because the spirit of the creature is in the wheels. ||—And on the heads of the creature appeared to be an arch like the look of the awful crystall, | stretched out over their heads above; || and under the arch were their wings straight together, | they had each two covering their face, and they had each two covering their bodies; || and I heard the sound of their wings as that of many waters, as the thunder of the Allmighty when they go, | but a loud roar like the sound of an army when they stand letting down their wings. ||
25 —There was then a noise above the arch that was upon their heads, while they stood letting down their wings: || and over the arch that was upon their head, there was looking like a sapphire stone what seemed like a seat, | and on the seat-like object was what looked like the appearance of a man, upon it above, || and I saw as the look of bright gold, appearing like fire round about which brightness— | from that which looked like his loins upwards and from that which looked like his loins downwards | I saw something that looketh like fire round about which splendour || what looketh like the bow which is in the clouds in the day of rain, thus was the appearance of the splendour round about: | this is the look of the likeness of the glory of Yahvé! ||

2. Each of the four creatures had further a wheel below (on the ground) at its side, as if to increase the rapidity of movement of the throne, in some such way as on earth the wheels of a chariot assist the work of the animal drawing it, vv. 15-21; and these four chariot-wheels are also excessively

bright, particularly their sublime and awful backs or felloes full of flashing eyes, just as x. 12; but sharing the spirit and the reason of the creatures they harmonize, though moving separately at each corner, as perfectly as if they were all one; a sight which was still further heightened by the fact that the front wheel on each of the two sides went back somewhat behind its hind wheel, so that to look at they seemed as if one were in the other (comp. still more distinctly גַּלְגַּל below, x. 2, 6, 13); thus they go like the creatures themselves straight forwards without any discord amongst each other, vv. 15-18, moving marvellously with the creatures, or making a pause, or again rising for further movement, vv. 19-21. In order graphically to represent how constantly this was repeated, the whole ver. 20 recurs again almost the same ver. 21, comp. Eccles. iv. 1; Hos. viii. 11, and § 313 *a*. Since what is here said of the separate wheel always holds of all, the plur. quickly follows the sing.; on the other hand, הַחַיּוֹת, vv. 20-22, *the creature* in the sing., because all four had one nature as well as one will, comp. ver. 16: reversely, we have ver. 16 at the same time in the case of an antithesis *the wheel* and *the wheel, i.e.*, the one and the other of the four, comp. Jer. li. 46. On the other hand, the suff. in פניו, ver. 15, refers to the whole being that is formed by the wheels and their living supporters the four Kerûbs—*i.e.*, the *chariot*. On יִרְאָה, ver. 18, comp. *Dichter des Alten Bundes*, I *b*, p. 131, and the very similar word נוֹרָא, ver. 22. With regard to Hézeqiél's evident habit of indicating a marked antithesis by means of emphatic language simply, of which we have an instance ver. 24 *b*, see on iii. 5.

That which the four creatures really held with their wings, which were lifted straight up and yet were violently and awfully kept in motion (of which, however, only two of each were raised above the face, as was already said, ver. 11), was no common chariot-seat, but primarily a covering similar to the firmament of heaven, of star-bright splendour, vv. 22-24, then over that a dark blue throne (as according to ancient poetic mythology the divine throne stands above the visible arch of heaven in far-off heights), and upon the throne He who was already mentioned, v. 4, as the most awful and most splendid part of this splendid manifestation, and whose brightness no figures, not even the most beautiful, that of the rainbow, can suffice to describe, the majesty itself of him whom the prophet's eye dares not contemplate any nearer than to perceive how one splendour covers him from the centre (from the loins) in every direction, upwards and downwards, vv. 26-28, comp. viii. 2. But as the prophet weaves into this description of the Holiest the further description of the manner in which the Holy One begins to speak as he approaches,—for the entire manifestation has now drawn sufficiently near,—he immediately adds with the mention of the loud thunder of the rustling wings (x. 5; xliii. 2, after Isa. xvii. 12), that they make a still louder sound (like that of a great noisy camp when it is just forming) when they are folded for standing still, ver. 24, as is the case at the very moment in order to make room for the higher voice of Him who commands them to stand still and will now Himself speak, ver. 26, but who is first somewhat more particularly described, vv. 26-28. Ver. 23 מַשְׁקוֹת must be read, acc. iii. 13 and the LXX, instead of יִשְׁרוֹת; further, it is evident that אֵת פְּנֵיהֶם is wanting after the first לִרְכֹּנָה, of which there is a trace in the Codex Alex. of

3.

ii.

1 This I saw and fell on my face: but I heard the voice of one speaking as he said to me: | "son of man, stand upon thy feet that I may speak with thee!" || and spirit came into me as he spake to me, and set me upon my feet. || So I heard him that spake to me as he said to me: | son of man! I will send thee to the sons of Israel, to the rebellious nations who rebelled against me, | who with their fathers resisted me unto this very day; || and the sons of unbending face and of hard heart—I will send thee to them, | that thou mayest say to them "thus saith the 5 Lord Yahvé!" || and whether they hear or forbear—for they are a house of Disobedience,—they shall yet know that a Prophet hath been in their midst! || —But thou son of man! be not afraid of them, and be not terrified at their words! | for nettles and thorns are they around thee, and with scorpions thou dwellest; | be not afraid of their words, nor terrified at their countenances, for they are the house of Disobedience! || So speak my words to them, whether they hear or forbear: | for they are disobedient: || —But thou son of man! hear what I will speak to thee, be not disobedient as the house of Disobedience! open thy mouth and eat what I will give thee! ||

the LXX and which the sense itself demands acc. Isa. vi. 2. The ancients already gave to בֵּית, ver. 27, the force of *within:* but that supplies no meaning here, and acc. vv. 4, 13 and the last member of ver. 27, no less than the sense of the whole clause, we expect some such word as *splendour, sheen;* at the same time it is not easy to read גַּבָּה instead of בֵּית, and the words or their forms (as גַּבִּים and גַּבּוֹת ver. 18) commonly vary with the verse-members: hence it is probable that בֵּית or בֵּית = בֵּיץ, comp. also בֵּץ and Arab. *bahâ*, all of which roots have the common signification of *whiteness*, brightness.

3. Now that the divine appearance has come quite near to communicate to and charge the prophet with all that is necessary, a complete divine book of lamentations shall at once be handed to him for him to swallow, to see whether he will willingly receive and assimilate it. For, in the first place, a prophet must speak inexhaustibly, as from a book, as if he had received the divine words into his very nature, or had swallowed them like an entire book of such oracles, from which he now constantly speaks. And, secondly, he must also willingly receive the divine words in all their severity and awful significance, must as it were eat them however bitter they may be, and swallow them with joy as something sweet, that he may then without inward revulsion bring them forth from his inmost nature and everywhere proclaim them, as had been said similarly Jer. xv. 16. Indeed it is as if Hézequiél must now without a

4.

Then I saw—and behold a hand was stretched out to me,
10 and behold therein was a roll of a book: || and he spread it
out before me,—it was written upon before and behind, | and
iii. upon it were written lamentations and sighs and woe; || and
1 he said to me: son of man! what thou findest that eat: | eat
this roll, and go speak to the house of Israel! || Then I
opened my mouth, and he caused me to eat this roll || and said
to me: "son of man, thy body mayest thou feed and thy
inside fill with this roll which I give thee!" | and I ate and it
was in my mouth sweet as honey. || —And he said to me: son
of man! go forth to the house of Israel, | and speak to them
5 according to my words! || For not to a people of dark speech
and difficult language art thou sent,—to the house of Israel is
it; || not to many peoples of dark speech and difficult

murmur swallow just as it is presented to him this entire large book which now follows and which is chiefly filled with heavy divine sorrow at the corruption of the nation and with threats of evil. It is for this the divine discourse prepares him, ver. 28—ii. 8. Having reassured and encouraged him after the first alarm at the awful apparition, the higher voice calls upon him to become the prophet of the Disobedient, since although it might unhappily be foreseen that they who can no longer be called the *House of Israel* but more properly the *House of Disobedience* would pay little heed to his words, still a prophet must not be wanting to declare the truth to them, vv. 3-5 (comp. *infra* on ch. xxxiii. and *ante* p. 4): but if the commission is difficult, he must arm himself with the higher divine courage which Yahvé now inspires him with, vv. 6, 7, and as proof of his preparation he must willingly swallow that which is now presented to him, ver. 8. סַלּוֹנִים, ver. 6, must acc. to the structure of the verse-members denote, as xxviii. 24, a species of prickly weed, and סָרָב = Arab. *shâlam* appears to be a weed; the first word so called from its sharp, biting (Arab. *salla* = *sala'a* and *salita*), the second from its burning properties (סרב =זרב, see on Job. vi. 17, comp. Syr. *ṣarrâkhâ*). Instead of the second תִּירָא, ver. 6, we may restore תֻּחַת, in accordance with the last two verse-members and with the LXX.

4. Accordingly, ii. 9—iii. 3, he swallows the sad roll presented to him, and lets it enter into his inmost being, into his flesh and blood, and although it is really very bitter, comp. iii. 14, he finds that as coming from Yahvé it is still sweet as honey. Indeed, he is told finally, vv. 4-9, in an explanatory supplement, that he shall not speak as prophet to really foreign people of a barbarian tongue who cannot understand him (although it might rather on the other hand be expected that these barbarians would willingly hear him had he been sent to them), but to Israel which must easily understand his words, though, in truth, it is too obdurate to listen to him: accordingly he shall, in return, be as hard and inflexible as possible, yet not in the bad sense like them but in the good

language, whose words thou hearest not: | if I sent thee to them, they would hearken to thee! || but they of the house of Israel will not hearken to thee, as they will not hearken to me; | for all of the house of Israel are of hard forehead and unbending heart. || Behold I make thy face hard against theirs, | and thy forehead hard against theirs, || as a diamond that is harder than stone I make thy forehead: | thou shalt not fear them nor be terrified at them: for they are the house of Disobedience. || And he said to me: son of man! all my words which I shall speak to thee, receive with thine heart and hear with thine ears, || and go forth to the captives to thy fellow countrymen, and say to them "thus saith Lord Yahvé!" | | whether they hear or forbear. ||

5.

Then a spirit lifted me up—and I heard behind me the sound of great thunder | "Blessed be the glory of Yahvé from his place!" || and the sound of the wings of the creatures as they touched one another, | and that of the wheels beside them, and that of great thunder: || and a spirit lifted me up and laid hold of me, | so that I went forthwith in the heat of my spirit,

sense, that is, with that genuine prophetic courage which will not succumb in conflict! Thus prepared and receiving willingly from Yahvé whatever he proclaims and presents to him, must he now go to his immediate fellow countrymen, without anxiously considering what will be the result of his mission, vv. 10, 11. The אִם לֹא, ver. 6, must be taken as אִם לֹא, the Arameans and the later Hebrews also often using this form instead of לוּ, see § 358 *b*, and the note on § 16 *b*. The pointed antithesis of the words without a copula, ver. 5, like xvii. 17; xxvii. 26; xxxiv. 3, comp. *ante* on i. 24. The בֹּוא. ii. 9, means *he had*, comp. thereon my commentary on Ps. xc 10; the Arabic *'idhâ bihi* has another sense, because it of itself makes a clause. The *He* of this verse is that undefined One who is vaguely present through this entire description from i. 28, whom the reader can readily name.—With regard to the thought of the passage, there is nothing more noteworthy than the merely incidental observation, ver. 6, that even the heathen, should the true apostle visit them, would give him a better hearing, inasmuch as the hindrance of a foreign tongue could after all be easily got over. So far had things already advanced in Israel, and we have thus early a true anticipation of a coming apostle Paul!

5. iii. 12-24. Conclusion. Whilst it is now suddenly signified to the prophet by an outbreaking doxology of other high angels *behind him*, *i.e.* acc. i. 4, to the south, therefore from the sanctuary at Jerusalem, that the divine glory will now be in its usual locality again, and he accordingly immediately hears, in fact, the audible withdrawal of the entire manifestation (i. 24), he himself is, on the other hand, forthwith driven by the new enthusiasm into the midst of an assembly

15 since the hand of Yahvé had overpowered me, || and came
to the captives at Tel-Abib who dwelt by the river Khebâr,
greeted them as dwelling there, and stayed there stunned
seven days among them. || But at the end of seven days—
Yahvé's word came to me saying: son of man! I have
appointed thee a watchman to the house of Israel, | that when
thou hearest anything from me, thou mayest warn them from
me! || If I say to the unrighteous "thou shalt die!" | and
thou hast not warned him, nor spoken to warn an unrighteous
man from his unrighteous way, to save his life: | then he shall
die in his guilt, but his blood will I require of thee; || but if
thou hast warned an unrighteous man, and he hath not turned
from his unrighteousness and his unrighteous way: | then he
20 shall die in his guilt, but thou hast saved thy soul. || And
if a righteous man turneth away from his righteousness and
worketh iniquity, and I cast a stumbling block before him
whereby he die because thou hast not warned him: | he will
die in his sin and his righteous deeds will be forgotten, but his
blood will I require of thee; || but if thou hast warned a
righteous man not to sin as a righteous man, and he hath not
sinned: | he will certainly live because he is warned, and thou
hast saved thy soul. ||

of the exiles, being so violently wrought upon and agitated that after the first salutation he remains an entire week amongst them, dumb and unable to recover his self-possession, vv. 12-15 (almost like Job ii. 13). But with the expiration of this week the first violent shock and oppression are allayed by a new summons which he receives to labour as a prophet, in connexion with which the relation of the prophet to other men is at the same time more clearly defined: he must be really only the watchman, that is, the keen but calm observer of men, for the purpose of warning every man in due time: this simply is his calling and his duty, and he has no further responsibility, while the guilt of a transgression, however committed and constantly bringing forth fatal consequences by an inner necessity, will not fall upon the prophet save when he has neglected fearlessly to proclaim the proper warning in due time and at the proper place, vv. 16-21, comp. ch. xviii. *Behind me*, ver. 12, can be understood only from i. 4; and the doxology, which is only indicated in an abbreviated form *b*, is something like Ps. cxlviii. 1; the phrase *from his place* is sufficiently intelligible as used while the temple was still standing. The beauty of the description, vv. 12, 13, consists in this, that corresponding to the cry of the angels in the sanctuary, who rejoice as it were on the recovery of the Highest One, the folded wings, i. 24, and wheels forthwith put themselves into motion again, as if in response to the mighty sign and thunder given there, a similar peal was at once given here. In coming and going friends

give each other their blessing: this is here enough, only it must be remembered that the servants of Divine majesty are here speaking. The conjecture that instead of בָּרוּךְ we should here read בְּרוֹם and take the words as similar to those of the by no means similar passages x. 4, 16-9, accordingly falls to the ground. The word מַר, ver. 14, has here much the same force as Hab. i. 6.—The *K'thîb* וְאֹשֶׁר, ver. 15, only then supplies a good meaning when it is connected with the Arab. *sâra* שָׂאַר, "Isa." lvii. 9, and the Syr. *shârtâ*, Barhebr. *Chron.* p. 421, 16, but in this case so that it governs the person in the accusative and receives the force of *adire aliquem*, or the Germ. *begrüssen*; in that case הִמּוֹת must be taken as in Jer. xlvi. 5, see Vol. III. p. 200. Finally, it scarcely needs proof that לֵאמֹר may be omitted after קוֹל, ver. 12, Obad. ver. 1; Jer. xlix. 14. The expression *great thunder*, ver. 13, explains the corresponding *voice of the Almighty*, i. 24; x. 5, which is less clear.—Ver. 20, the words יָמוּת הוּא form a relative clause acc. § 332 *a*, the relative accusative of a place, or of manner (as Lat. *ubi* = *in quo*) being omitted as already included in the sense of the construction; but in that case the following clause must be joined with it, contrary to the accents.

2. *Second Appearance. First forebodings with regard to Jerusalem and the kingdom of Yuda.*

Ch. iii. 25—vii.

Having been prevented from labouring publicly amongst his fellow exiles and confined to his own house, the prophetic activity of Hézeqiél's own mind, which had been quickened by a new appearance, was all the more exclusively and powerfully possessed by the thought of the fortunes of his distant fatherland. The picture of the true condition of affairs at Jerusalem presented itself faithfully before his mind; he accurately weighs in his meditative retirement all the many perversities which still prevail in the Holy Land; and as he does this the worst forebodings regarding the immediate future of his beloved country force themselves upon him, and the divine voice violently urges him at least to commit to writing these forebodings which only too truly anticipate the unfoldings of the future. His forebodings are directed to (1) Jerusalem, and already his mind, as driven by a divine forefeeling and anticipatory action, passes through with his own personal sympathy the whole terrible truth of the siege and destruction of the holy city, and this at

a time when the Chaldeans had not even begun to project the destruction of Jerusalem, ch. iv., v., comp. xliii. 3; (2) they are next directed particularly to the mountains of the Holy Land as the spots that were the most constant witnesses of the disgraceful idolatry that was carried on upon them, ch. vi.; and they start up (3) with spasmodic intensity at the thought of the approaching and unavoidable end of the entire land (kingdom) and nation, ch. vii. These forebodings are prefaced by an introduction and transitional passage of a historical character, iii. 22-27.

iii.

22 And Yahvé's hand came there upon me and he said to me: arise go forth into the valley that I may there speak with thee! || Then I arose and went forth into the valley—and behold Yahvé's glory stood there as the glory which I had seen by the river Khebâr, | and I fell upon my face; || but spirit came into me and set me upon my feet, and he spake with
25 me: | go hence shut thyself within thy house! || and thou son of man! behold they put fetters upon thee and bind thee therewith, | that thou mayest not go out among them; || and thy tongue will I make cleave to thy gums, so that thou becomest dumb and not a reprover unto them, | because they are the house of Disobedience. || But when I speak with thee I will open thy mouth and thou shalt say unto them "thus saith Lord Yahvé!" | he that heareth let him hear and he that forbeareth let him forbear, because they are the house of Diobedience! ||

(1.) *The Punishment of Jerusalem.*

Ch. iv.—v.

iv. 1.

1 But thou son of man! take thee a brick and lay it before thee, | and portray thereupon the city Jerusalem; || then lay siege against it, build against it a siege-tower and throw up against it a rampart, | lay against it an encampment and set thou against it battering-rams round about! || But thou—take thee an iron plate and make it an iron wall between thee and

the city; | then set thy face unto it that it may be besieged and thou besiegest it: a sign is that for the house of Israel! || But thou—lay thee upon thy left side, and lay the guilt of the house of Israel thereupon; | according to the number of the
5 days that thou liest thereupon wilt thou bear their guilt: || but I give thee as the years of their guilt according to the number of days 390 days, | that thou mayest bear the guilt of the house of Israel; || when thou hast finished them, then lay thee further upon thy right side, and bear the guilt of the house of Yuda: | 40 days each day for a year give I them thee. || And unto Jerusalem's siege thou wilt set thy face with bared arm, | and prophesy against it; || and behold—I put cords upon thee, | that thou turn not from one side to the other, till thou hast ended the days of thy siege. ||

The instruction to confine himself for the present to his house in silent retirement, vv. 24-26, refers to ch. iv.—vii. as to words which were not spoken at all in public, as they themselves plainly show; on the othér hand, ver. 27 already points to ch. ix.—xi., when the prophet speaks publicly for the first time. The nature of the words, ver. 25, is so definite that we see the prophet must allude to a rough treatment which he met with from fellow exiles who were alarmed at his prophetic mission. As he now reflects on that, it seems to him as he writes as though that also was the result of a higher arrangement, for the purpose of a preliminary schooling and strengthening by the private exercise of his prophetic foreboding, prediction, and literary faculty.

Concerning Jerusalem he forebodes that it will be (1) besieged, iv. 1-8, (2) thereby famished, iv. 9-17, and, finally, will lose all its citizens without any deliverance, partly for general reasons, on account of all the abominations that have got the upper hand therein, v. 1-10, partly for the special reason that the Sanctuary itself has been profaned by such abominations, v. 11-17. We have thus four strophes. But as he vividly forbodes all that, it appears to him that he must also represent it in his own action and creative symbolism as certain before Yahvé, that his hand as well as his mind must be henceforth employed upon nothing else than it.

1. iv. 1-8. Therefore it seems to him as if he must represent the part of the enemy that is about to beseige Jerusalem: alas, who does not surmise who it is that invisibly and irresistibly prosecutes this work behind this enemy? (comp. Isa. xxix. 2-8), and the prophet himself shall, as His interpreter acc. ver. 7, only accompany and promote it even now with his threateningly raised and bared arm and (what is still more) with his prophetic word. But where he is this can be done only symbolically: he shall therefore draw a city as a symbol of Jerusalem upon a brick (such as those which the Assyrians and Babylonians, just in those regions where Hézeqiél then lived, so often filled with inscriptions), and then upon the same stone further draw round this very symbol of a city a picture of the manner in which a siege is conducted against it from the beginning to the end, vv. 1, 2. But because a merely painted siege fails

after all to meet this case, it seems to him again that he must present the symbol still more forcibly and palpably, that he must place therefore an iron plate as the symbol of a very strong, as it were iron, wall, between himself (as besieger) and that city and direct the siege against the latter, ver. 3. And it is only briefly explained at the end of ver. 3, that this should be a token for Israel from which it may infer the siege of Jerusalem as certainly impending in accordance with the divine purpose. The name מחבת may denote the pan for roasting, or rather the iron plate whereupon the pan bakes the bread over the fire: in this place it manifestly means any iron plate which is at hand in a house. It is clear that the actions described in ver. 2, inasmuch as the prophet had to represent them in symbols, and it was not enough to refer to them with words, acc. vv. 3, 7, can be understood only as a continuation of the pictorial delineation of ver. 1.

But he must immediately represent the condition and the great sufferings of the besieged which must follow the state of close siege. As the first calamity of the besieged may be named the terrible pressure from without, forbidding him to move or stir, making him therefore like a man in bonds, ver. 8, or rather like a sick man who can lie upon one side only and must always lie upon it without change, vv. 4-8. But the sufferings of the siege will be continued during the whole of the exile in the general form of severe pressure and compulsion, and the exile has already had this form a long time in the case of the Ten Tribes; the siege is only its commencement and prelude, and it seems proper enough that the entire exile should last just as many years as the siege days. If therefore the ancient history of the people will now repeat itself, as Hosea had already distantly foreseen, if accordingly, as Hézeqiél infers from Ex. xii. 40, the new exile must last 430 years as the ancient Egyptian exile had done, a period of 430 days (for the siege would last about that time) must suffice for the painful situation which Hézeqiél endures, taking upon himself on his hard couch at one and the same time the punishment of the nation and yet continuing from the same couch his prophetic activity, amidst the threat and declaration of this punishment. A similar relation between the year and the day is presupposed Num. xiv. 34. But in the present case the two parts into which Israel had been divided have to be considered, the northern, or left, part, *i.e.*, the kingdom of the Ten Tribes, and the southern, or right, part. Moreover, it appears natural that Yuda should not remain in exile the long period of 430 years but only 40 years, for which shorter period the 40 years in the desert under Moses and the passage Num. xiv. 34, might likewise serve as a type. Accordingly Hézeqiél must remain in that painful position first upon his left side 390 days and 40 on his right. After 40 years therefore Hézeqiél expected the restoration of Ssion, with which xxix. 11-16 also accords, and which is nearer the truth in his case, according to what was said Vol. III. p. 219 sq., inasmuch as he places the commencement of this period later than Yéremyá with his 70 years. It is not until a still later time that he expects the complete deliverance of the Assyrian exiles also, in whose case the time that had elapsed since Hosea must be included in the calculation. The entire scheme is therefore an artificial calculation and inference from Ex. xii. 40 and Num. xiv. 34, and עון is the *punishment*; and it is as if Hézeqiél had felt permitted to reduce the 70 years of Yéremyá to 40 because he

2.

And thou—take thee wheat and barley beans and lentiles and millet and spelt, and put them in one vessel and make them into bread for thee: according to the number of the days which thou liest on thy side, 390 days long wilt thou eat it; ||
10 and thy food which thou wilt eat, is according to the weight of 20 ounces for a day: | from time to time wilt thou eat it; || and water wilt thou drink by measure the sixth of a bottle: | from time to time thou wilt drink it; || and a barley cake thou wilt eat | but it—with men's dung thou wilt bake before their eyes. || And Yahvé said: thus will the sons of Israel eat their unclean bread among the people whither I cast them out! ||— Then I said: but oh Lord Yahvé! behold my soul is not defiled, | and carrion or torn things ate I never from my youth
15 till now, neither entered filthy flesh into my mouth! || and Yahvé said to me: "behold I give thee cow dung instead of man's dung, that thou mayest prepare thy bread over it." || And he said to me: son of man! behold I break the staff of bread in Jerusalem, that they may eat bread by weight and in care, | and drink water by measure and in terror, || that they may be in want of bread and water | and be in terror the one and the other and pine away in their guilt! ||— —

had found a precedent for this number in the sacred Book of the Law; and it must also be added that Yéremyá had not in his time made such a marked distinction between the ruins of the two kingdoms. Such learned references to the ancient history begin to be frequent at that time, comp. Jer. ch. xxx., xxxi. sq. It is only for the sake of brevity that we have the 390 days only in ver. 9. Other methods of calculating the 390 and 40 years which may be attempted in our day, will not be successful; and the fact that only 190 years are now found in the LXX, vv. 5, 9, can only have arisen from a misconception or an early error.

2. The second calamity of the besieged is scarcity of food and drink, as well as of wood for the preparation of warm food. Accordingly Hézeqiél must prepare a meal from all possible kinds of corn and fruit that can anywhere be met with, and only partake of it at rare intervals (from time to time), so that for each day of the long siege there is only some 20 ounces of such poor food; and if sometimes as an exception he desires to eat a warm barley cake from the hearth for a feast, he must keep the fire going with dung, even with the dung of men! vv. 9-17; but because the use of unclean food occurred according to ancient national feeling in every strange land to which they were exiled or accidentally cast (Amos vii. 17), this element of the calamity of the time was also associated with the exile and accordingly

v. 3.

1 But thou son of man! take thee a sharp sword, the knife of barbers—take that and pass it over thy head and thy beard; | then take thee true scales and divide them [the hairs which was cut off]: || a third part wilt thou burn in the fire—in the midst of the city when the days of the siege have expired, | the other third wilt thou take smite it with the sword—round about it, and the last scatter to the wind—and the sword I will draw out after them! || And take thereof few in number | and bind them in thy skirts: || yet of them also shalt thou take again, throw them into the midst of the fire and burn them in the fire: | therefrom will a fire go out into the whole house of
5 Israel! || — Thus saith Lord Yahvé: this is Jerusalem which I placed in the midst of the nations, | and round about it the countries, || and which nevertheless exchanged my judgments wickedly for those of the nations, and my commandments for those of the countries round about itself: | (for they despised my judgments, and my commandments—they walked not therein): || — therefore thus saith Lord Yahvé: because ye are reckoned with the nations round about you, | went not in my commandments and practised not my judgments and did according to the laws of the nations round about you: || — therefore thus saith Lord Yahvé: behold *I* also come upon thee | and work judgments in the midst of thee before the eyes of the nations, | do to thee that which I never have done, and the like of which I shall never do
10 again | — because of all thy abominations! || therefore will fathers eat their children in the midst of thee, and children eat their fathers, | and I work judgments upon thee and scatter all thy residue to every wind! ||

with the immediate surroundings of Hézeqiél (where also great need might often prevail, comp. xxxvi. 29, 30) and only the human dung was thereby removed through special mercy, vv. 13-15. With ver. 16 comp. the note on Isa. iii. 1; with ver. 17, xxiv. 23.

3. And what will be the final issue of the siege when its fixed period shall have expired? As Yéremyá had already so often said, and as is here somewhat differently represented in detail, the besieged will fall a prey to three Furies, as it were, to the fire of the internal destruction in the heart of the city when it is taken, to annihilation by the sword in flight, and to dispersion in every quarter of the world, even then pursued still by the sword, so that only a very few are left at the end after such constantly repeated trials; which sounds

4.

Therefore as true as I live saith Lord Yahvé: truly because thou [Jerusalem] defiledst my sanctuary by all thy enormities and by all thy abominations: | I also will not forbear nor shall mine eye overlook it, I also will not spare! || Thy third part will die by pestilence, and by hunger perish in thy midst, | the next third will fall by the sword round about thee, and the last third will I scatter to every wind and draw out the sword after them, || that mine anger may be cooled and I may leave my fury upon them and be satisfied, | and they know that I Yahvé have spoken it! || As true as I am jealous, as true as I wreak my fury upon them, | that I make thee [Jerusalem!] an astonishment and a scorn among all the nations round about
15 thee | before the eyes of every one that passeth by, || that she become a scorn and reviling, an example and astonishment—for

throughout like a further expansion of the brief words Isa. vi 13. First therefore symbolically: it is as if Hézeqiél must completely cut off the ornament of his hair, the adornment of a man (so bald will Jerusalem become, emptied of its inhabitants, Isa. vii. 20), in order to destroy this hair by every means, particularly by fire, and to wrap only a very little in the skirts of his garment, *i.e.*, preserve it (1 Sam. xxiv. 5), v. 1-4. But the thing itself immediately forces its way in all directions into the symbolical representation, and quite at the close, ver. 4 *b*, the entire matter is very briefly presented once more in its significance as i. 28; iv. 16, 17; xix. 14, and elsewere in Hézeqiél.—It is not before the further explanation that the complete condition of Jerusalem is described: situated in the midst of the earth as a highly favoured centre of all nations (comp. *History of Israel* I. p. 3 (I. p. 6)), it ought properly to show to all the example of obedience towards Yahvé who is so gracious to it: but on the contrary, it has wickedly exchanged the good and salutary laws of Yahvé for those of the surrounding nations and has become like these nations, vv. 5, 6: well, it must accordingly bear before the eyes of the heathen the disgrace of a calamity and a siege such as have never before been witnessed! vv. 7-10; ver. 10 after 2 Kings vi. 28, 29; Lev. xxvi. 29; Deut. xxviii. 53.—But, again,

4. particularly because it has made holy things profane, and Yahvé has consequently withdrawn his eye, which is no longer pitiful, from it, must it be surrendered to those three goddesses of vengeance, which have here become four, after the precedent of Yéremyá, until the divine vengeance pants itself out, satisfies itself (after Isa. i. 24), vv. 11-13 *a*; and precisely before the eyes of the heathen must the great judgment be executed for a lasting example, as is most solemnly announced at the close, vv. 13 *b*—17; and to which there was a similar reference, iv. 12 *b*.

The enumeration of the three main punishments changes imperceptibly into four, vv. 2, 12, 16, 17. In the passage

the nations round about thee | as true as I, work judgments upon thee in anger and in fury and in furious chastisement,—I Yahvé have spoken it! || As true as I send into her the evil arrows of famine which are from hell,—which I shall send to destroy you, | and bring famine upon famine upon you, and break for you the staff of bread, || and send upon you famine and evil beasts which bereave you, and pestilence and blood which enter into thee, | and I bring the sword over thee,—I Yahvé have spoken it! ||

ver. 6, 7 there is much that is obscure if the Massôr. pointing is followed: וַתָּמֶר would mean "she lifted up herself, rebelled, *i.e.*, rejected my laws," but then the continuation must be "*so that she committed more wickedness than* (מִן) the nations," which yields in this place a wrong idea, which is not presupposed either anywhere in the following words, and does not suit them as regards the structure of the verse-members. The requirements of the whole passage are only met if (1) we read וַתָּמֵר, from חמיר *to exchange*; verbs with this meaning may undoubtedly be construed with מִן, as in Arabic (see *Gram. Arab.* II, p. 68). Next, (2) הִמָּנְכֶם must be read, ver. 7, instead of the unintelligible הֲמֹנֵכֶם, from the root מנה *to count*, as Aquilla and the Pesh. correctly suppose (the Massôra probably finding a difficulty in the fact that חֲמֻנוֹת was not read, but comp. §. 238 *a*), and finally (3) the second לא עשיתם, ver. 7, supplies no sense whatever, and has certainly only been repeated from the former part of the verse; לא is absent when the whole phrase recurs xi. 12, and in this passage also in the Pesh. and some Hebrew MSS. Acc. xxiv. 14, לא אפרע must be read instead of אגרע, ver. 11, "not leave," *i.e.*, not neglect. With ver. 10, comp. iv. 16; ix. 1, 6, and with אֲשֶׁר חָיָה xv. 2; it is most important to remember that משחרות is a strong expression for death itself, indeed for hell, xxi. 36 (31); the word has in Hézeqiél the force of אֲבַדּוֹן in the book of Job. —The most remarkable thing, finally, is the *threefold* asseveration with which the solemn utterance closes in accordance with ancient sacred usage, vv. 13 *b* — 17 (see *Antiquities of Israel*, p. 177 (151), the second and third *I Yahvé have spoken it* being introduced with solemn oaths having the sense, that as true as he is the jealous God and as true as he sends whither he pleases the four vengeful furies (so to speak), will he do that which he had previously said (vv. 11-13 *a*) as he had said; for בְּ is found, ver. 13 and vv. 15, 16, according to the well-known usage with oaths. The words must accordingly be in many cases differently divided, but the discourse correctly changes these two or three times, vv. 13, 14, 15, 16, 17, from the third person back again into the second; and the rolling fulness of the language is excusable here. The departures of the LXX from the Hebrew are throughout the whole chapter arbitrary. — *Blood* is added to the *sickness* here, ver. 17, and also xiv. 19, and xxxviii. 22, according to a peculiarity of Hézeqiél's, as if it were intended to thereby specify a distinct, or worst form of this pestilence, what would be called a bloody pestilence, in Germ. *blutige seuche*; in that case, this is something different from what is generally called the plague.

(2.) *The Punishment of the Mountains of Canaan.*

Ch. vi.

1.

vi.

1 And Yahvé's word came to me thus: son of man! set thy face against the mountains of Israel, and prophesy against them || and say: Mountains of Israel, hear ye the word of Lord Yahvé! | thus saith Lord Yahvé to the mountains and to the hills, to the river-beds and to the valleys: | behold I will bring over you the sword, and destroy your High Places, || so that your altars be laid waste, and your sacred cones broken in pieces! || And I cast down your slain before your nuisances, lay the corpses of the sons of Israel before their nuisances, |
5 and scatter your bones round about your altars, || —wherever ye dwell shall the cities become desolate, and the High Places waste, | that your altars may be barren and waste and your nuisances broken in pieces and abolished, your sacred cones hewn down and your creations annihilated!— || and when the slain fall in your midst: | then ye know that I Yahvé have spoken! || When ye have escaped ones from the sword among the heathen, when ye are scattered through the countries, | and your fugitives think upon me among the heathen whither they are carried away, || they feel their whorish heart which turned aside from me broken, | and with their eyes which went whoring after their nuisances—yea with their face loathe themselves | on account of the wickedness which they
10 worked, for all their abominations: || then they know that I Yahvé have not spoken in vain, to do them this evil. ||

1. Hézeqiél must address his words with its threats of destruction to the mountains of Kanáan, because the idolatrous altars and sacred cones (comp. *Antiquities of Israel*, p. 301 (260)), which have been so long erected upon them, must now at last be destroyed, vv. 1-4. If the divine sword (punishment) smites all the fools who ascend the Heights to pay worship to disgraceful wooden gods and casts their dead bodies before the lifeless, *i.e.*, acc. to Hézeqiél's phraseology, *idols*, comp. *Hist. of Israel*, I. 116 (I. 170), who cannot save—and a great general punishment of that kind must come—then they will begin to truly know Yahvé who threatens their idolatry, vv. 5-7; indeed, it will not be until they also who dwell in Kanáan still have been banished, and the distress of the exile brings them to humbly and penitently remember Yahvé and to a public abhorrence of the abominations practised in the past that this true knowlege will be gained! vv. 8-10.

2.

Thus saith Lord Yahvé: Strike with thy hand, and stamp with thy foot, | and say alas! for all the abominations, the wickednesses of them of the house of Israel, | that they shall fall by the sword by famine and by pestilence; || he that is far off will die by pestilence and he that is near fall by the sword, both he that is spared and he that is besieged will die by famine; | and I spend my fury upon them, that ye may know that I am Yahvé! || When your slain are among your Nuisances, round about your altars, | on every high hill on all the tops of the mountains, and under every green tree and under every thick terebinth, | wherever they made a sweet scent to all their Nuisances, || —when I stretch out my hand over them, and make the land desert and desolation, | from the Wilderness to Ribla, everywhere where they dwell: | then they know that I am Yahvé! ||

2. Although the prophet in violent indignation (xxi. 17, 19) cries woe over the transgressions of the nation and their lamentable consequences, that they who are far and near, the spared and the besieged, *i.e.*, all without distinction, must fall, in order to come to a knowledge of the truth, vv. 11, 12, it still remains true that not until the victims of the divine punishment in the ravaged land have fallen everywhere around their idolatrous altars can this knowledge be gained, vv. 13, 14. Thus the whole passage becomes intelligible: the piece ends almost like a lyric of lamentation with only one and a-half strophes.

But the present text is corrupt to a considerable extent and has seriously disguised the true meaning. With והפלתי, ver. 4, a new protasis must commence, as the mountains are no longer addressed but Israel, and there is a complete change in the thought; in that case the single member of ver. 7 is not so isolated and בתוככם as = ברוך גלוליכם, ver. 13, becomes plain; ver. 6 is only parenthetical. Instead of the unintelligible word והותרתי, ver. 8, we must read דִּבַּרְתִּי and connect it with the foregoing verse, as this is a genuine phrase of Hézeqiél's, comp. also xvii. 21, and the discourse itself returns to it, ver. 10, just as ויידעתם כי אני יהוה, ver. 12, is repeated, ver. 14. Further, instead of the still more inexplicable אשר נשברתי, ver. 9, we must read the simpler form וְנִשְׁבַּרְתִּי, as the phrase is evidently the same as is met with Ps. li. 19, only that here נשבר is construed acc. § 281 *c*; the following accusative, ואת עיניהם, which acc. to Hézeqiél's peculiar manner (§ 277 *d*) simply gives prominence to the presupposed verb, is then only more emphatically resumed by ונקמו acc. § 344 *b*, and by בפניהם acc. xx. 43. Finally, the first four words of ver. 13 must belong to the preceding verse. These are the main points. יאשמו, ver. 6, is the Syriac orthography (comp. Syriac *nêrath* from *nêrath*), for יֶאְשַׁם, or יִיאַשֵּׁם, § 238 *b*. Ver 12, נָצוּר, as Isa. i. 8, must remain, since *he who is left*, or *the spared*, who considers himself out of danger *and the besieged* may

be used proverbially just as well as *he that is far off and he that is near*. Instead of דבלתה, ver. 14, רבי appears to be the only reading that can be correct: *from the desert* in the South, exactly like Ps. lxxv. 7, *unto Riblah* in the extreme North (comp. *Hist. of Israel* II. 294 (II. 416), *i.e.*, throughout the whole of Kanáan; but in that case the *st. abs.* ממדבר must be read.—Hézeqiél has before, v. 2-4, very distinctly stated the fact which appears in the phrase ver. 12, that *he who is left* and thinks that he is saved will really not be likely to escape, and the fact is only once more reiterated here; if the LXX omit the word נצור, it is an entirely arbitrary change.

(3) *The Punishment of the Country.*

Ch. vii.

1.

vii.
1 And Yahvé's word came to me saying: But thou, son of man! say:—thus saith Lord Yahvé to the land of Israel: End cometh, | —the end over the four corners of the land! || now the end hath overtaken thee, | —I send forth mine anger upon thee, and judge thee according to thy ways, | and lay upon thee all thine abominations; || mine eye shall not be compassionate for thee, neither will I be sparing, | but thy ways will I lay upon thee, and thine abominations shall come into thy midst, | that ye may know that I am Yahvé! || —Thus saith Lord Yahvé: Calamity an only calamity, behold, cometh! || end cometh, there cometh the end, ensueth* against thee! | behold it cometh, || there cometh fate to thee, inhabitant of the land! | there cometh the time, near is the day of tumult and not of soft approach! || Now will I shortly pour out my fury upon thee, and spend mine anger upon thee, | judge thee according to thy ways, and lay upon thee all thine abominations; || mine eye shall not be compassionate, neither will I be sparing, | according to thy ways will I lay upon thee, and thine abominations shall come into thy midst, | in order that ye may know that I Yahvé punish! ||

As the threatening discourse turns at last to the land generally, it is overpowered as by a higher spirit of painful foreboding; and inasmuch as the feeling of the prophet is dissolved with grief even the customary prophetic forms of speech are almost entirely abandoned and the discourse passes with strong emotional agitation into a lyrical outburst of three equal strophes; לאדמת, ver. 2, must be connected with what has gone before, contrary to

* The author renders the Hebrew paronomasia: ENTFAEHRT *gegen dich*.—*Tr.*

2 *a*.

10 Behold the day—behold it cometh!
fate buddeth, the rod blossometh, pride bloometh,
cruelty groweth into the rod of wrong:
naught of them, nor of their noise,
nor of their roaring and their growling!
the time cometh, the day draweth nigh,
let not the buyer rejoice, nor the seller mourn:
for wrath is upon all their noise!

the accents, as an antithesis to vi. 2, 3, so that the lyrical lamentation begins with קֵץ בָּא, comp. ver. 6. But אֱמֹר must be inserted, ver. 1, in accordance with Hézeqiél's usage elsewhere, and with the LXX. As regards the piece in general, it contains almost throughout so much that distinguishes it from the surrounding pieces, and has moreover so much that appears to have sprung forth from the first and freshest emotion, that we may see therein, acc. p. 18, the basis of one of the really oldest literary productions of our prophet, which he subsequently brought, after it had been somewhat recast, into its present connexion. In the attempt to describe the greatest extremity, the coming of the final judgment, the words and verse-members themselves catch the tremulous agitation of the most overwhelming emotion; even paronomasiæ are introduced, vv. 6, 11 (which is elsewhere rarely the case with Hézeqiél).

1. Vv. 2-9. The end, the last extremity, comes upon the land immediately, the divine judgment which will no longer spare, which in accordance with the adjustment of all things flings back upon Israel as so many horrible punishments the ways and actions, the abomination particularly in the worship of idols, which she has committed against Yahvé and as it were cast in his face, vv. 2-4, comp. ix. 10; xi. 21; Ps. vii. 17. Indeed, the extreme calamity, so unique in its character, the day which does not approach with sportive lisps but with the mightiest noise of destruction, when the course of destiny is completed,—it comes quickly against Israel as a land and a nation, vv. 5-7, in order to judge and to punish it as has already been said, vv. 8, 9. הִקִּיץ, ver. 6, forms a paronomasia: the end *awakes*, *i.e.*, rapidly rises up against thee, comp. קָם, ver. 11. יוֹד הֶרִים, ver. 7, supplies as it is no sense; since, however, it forms in a subordinate clause, acc. § 287 *h*, an antithesis to מְהוּמָה, it must be written הָדַד הֲדִים acc §§ 158 *b*, 179 *a*, from Arab. *hadhada*, which has the meaning of something low, lisping, soft, meek, comp. Arab. *hada'a*, and Arab. *hadana*, *to rest*, similarly הָדָה amongst the ancients Sym. is most correct, *dies festinationis et non recrastinationis*. It is purely arbitrary when the LXX, in the *Codex Vat.*, place vv. 3-5 after vv. 6-9, with numerous mutilations.

2. But that day is near, destiny already shoots and blossoms with its chastising rod, because the haughtiness and injustice of Israel itself is now in its full bloom and cannot be further unfolded. Wrong, when so *fully* developed, becomes its own rod or chastisement, as had already been said without this concise figure, vv. 3, 4, 8, 9, and as is said again in conformity with

v. b.

Although the seller returneth not to what is sold :
  yet after life is their desire ;
although wrath return not to all their noise :
  yet after his sin is every one's desire,
  they do not mend ;
they blow in the trumpet and make all ready,
  yet none goeth to the war :
surely my wrath is upon all their noise !

15 The sword without, and pestilence and famine within ! | whoever is in the field will die by the sword, and whoever is in the city famine and pestilence will consume him ; || and if their fugitives escape, they come into the mountains as doves of the cliffs, all of them cooing, | every one in his sin ; || all hands will grow slack | and all knees flow down with water, || they gird on sackcloths, and amazement covereth them, | and on all faces is blushing, on all heads baldness.||

this figure, ver. 23 ; nothing will remain of the unjust, neither of their proud, haughtily noisy character in prosperity as hitherto, nor of their sighs or even their dissatisfied grumbling and murmuring in calamity ! indeed, neither he who is wealthy enough to purchase family property (in the year of jubilee, comp. ver. 13) may rejoice, nor the needy man who must sell it mourn : the wrath from above, the punishment, falls upon the entire noise, the entire badly occupied tumult of the land ! vv. 10-12. The obscure phrase ver. 11 is thus also explained from the same antithesis, ver. 12 ; but in the very nature of the case הֲמוֹן, although from the same root originally, forms an antithesis to the plur. הֲמֻיָּם (comp. *ante* on v. 7); since הֲמוֹת is used of sighing ver. 16 also ; but instead of נָת בְּהֵם it is necessary to read in one word נָתְבְּהֵם, so that נתב = נהם, or rather the latter should be restored, comp. xxiv. 23, "Isa." lix. 11 ; and as מִן already of itself expresses a part of anything, לֹא מִן may signify in an abbreviated phrase *nothing of* —— ! *i.e.*, there is left nothing of all that.—But it must be confessed (the thought takes another turn, ver. 13), let these people become prosperous or the reverse in the present course of events, let him who must sell his property never get it again (not even in the year of jubilee, which is therefore here presupposed as an existing institution, comp. *Zeitschr. für die Kunde des Morgenlandes*, I. p. 413 sq., and *Antiquities of Israel*, p. 502 (424 sq.)), or let, on the other hand, the divine punishment no more fall upon the rich noisy people—the former remain nevertheless in their desire for the material pleasures of life in the world without coming by their calamities to true repentance, Ps. xvii. 14, and the latter will not be weaned from their sins by prosperity ; they are all undecided, cowardly people, and thus it appears in this way also that the final punishment cannot fail to come,

3.

Their silver they will throw into the streets, and their gold will become a detestation; | their silver and gold will not be able to save them on the day when Yahvé groweth wroth: | their soul they will not fill therewith nor satisfy their body, because it was a snare of their sin. || And his ornamental attire which one had put on in pride, | and wherein they made the images of their abomination of their enormities, which I made to them therefore a detestation, || I surrender that to the foreigners for a prey, | and to the wicked of the earth for spoil that they may profane it, || I turn my face away from them, that they may profane the treasury of my charge, | and robbers may enter into it and profane it! || —Make the chain! | for the land is full of guilt of blood, and the city full of cruelty; || therefore I bring the worst nations, that they may inherit their houses, | I destroy their proud splendour, that their sanctuaries may be profaned. || Shuddering cometh, | that they may seek after safety—in vain; || ruin upon ruin will come, and rumour upon rumour arise, | that they may seek a vision from the prophet, but instruction perisheth from the priest and counsel from the ancients; || the king will throw himself into mourning, and the prince clothe himself in horror, and the hands of the common people become numb: | according to their ways will I deal with them, and with their judgments judge them, that they may know that I am Yahvé! ||

vv. 13, 14. All kinds of punishment therefore must fall upon them, that they may all come to true repentance, like frightened doves, pouring forth their misery in lamentable sounds in solitude and complete despair, vv. 15-18. Ver. 13, כִּי must be taken acc. § 362 *b*, but חֲרוֹן must be read instead of חֲזוֹן. In the cooing of solitary doves Arabian poets still often find the sounds of lamentation, as if the bird's note came from the feeling of pain.* Instead of הֲכִין, ver. 14, it is better to read הָכֵין, acc. § 351 *c*.

3. Money and other wealth, that became to them only a motive or a seduction to wrong, will then so little help them that they vainly strive to quell by it that insatiable hunger which arose in their dismay (Job xviii. 12), but, on the contrary, they fling it away as an abominable, unclean thing (Isa. ii. 20 sq.), ver. 19. It is true, there is one thing of the possession of which they may be exceedingly proud, which they formed for themselves *for pride*, and which Yahvé even can call *his treasure*, wherein, however, in flagrant

* Comp. "The stock-dove only through the forest cooes,
Mournfully hoarse."—*Thomson.* (*Tr.*)

contradiction therewith, they set up their abominable idols (ch. vi. and particularly viii. 4 sq.), so that it must already have become unto themselves even as rejected by God a *detestation:* that thing is Jerusalem (Ps. l. 2; Lam. ii. 15) with its temple buildings: and precisely because this highest ornament and this treasure of the divine charge has now long since fallen into such incessant contradictions, it shall be surrendered to the invading foreigners, desecrated and plundered by wicked hands with impunity, Yahvé turning away his face that all this may be allowed. This is the true sense of vv. 20-22: the gradual transition from the masc. צְבִי into the fem., the holy city being really meant, and being subsequently, ver. 24, distinctly named, is thus explained. Instead of צְבִיוֹנִי the LXX seem to have read פְּקֻדָּתִי *τὴν ἐπισκοπήν σου*: but as this reading is not very probable and that genuinely poetic word has been evidently omitted by them simply because it was not intelligible, it is possible that the original reading was צְפוּן or צְפוּנִי פִּי, *the treasure of my charge, i.e.*, of my province, district, or of my people.—It is said at last therefore, Let the chain be prepared, to bind the inhabitants of the sacred land who are already destined for banishment! the moral corruption is too great, and to the worst and most barbarous nations the commission has been given to devastate both the private houses and the proud, splendid edifices of the holy temple, vv. 23, 24: the horrible end, as it was called above, approaches amid endless calamities without any deliverance on the part of prophecy and the truer insight which had previously been rudely rejected, a punishment carrying off all classes of the people, the highest as well as the lowest, and yet only according to the demands of strictly adjusting retribution! vv. 25-27. With these last words, according to which the people shall be measured and judged by the same measures, the discourse therefore returns to its commencement, vv. 3, 4, 9. Since מִקְדָּשִׁי הֵם, ver. 24, notwithstanding its unlooked-for points, must be the same as מִקְדָּשִׁי, comp. xxi. 7 (2) and § 215 *a*, we must read בְּאוֹן עֲדָתָם to correspond with it, which may denote precisely the temple with its various buildings, just as xxiv. 21. קִפְּד, ver. 25, as in Syriac, from the idea of *horripilatio*, shuddering, comp. vv. 17, 18; from the same root the hedgehog has its name, קִפּוֹד, properly the bristly: as to the construction of this fem. (§ 173 *h*, note) with the following verb in the masc., see § 174 *g*.

3. *The new Appearance: the vision of divine retribution here and there.*

Ch. viii.—xi.

Within a year the prophet's enforced retirement is interrupted. We see from viii. 1, xi. 25, that as early as this his fellow exiles of highest repute visit him at his own house and wait most attentively for his word; the first hindrance which he had found, acc. iii. 25, in the circle of his fellow

exiles had been therefore already completely removed, without doubt because he would not suffer it to put an arbitrary stop to his prophetic activity and because men took note of his profound earnestness.

In the meantime, affairs in Jerusalem had not changed for the better, but all kinds of folly and perversity had increased. In addition to the wrongs suffered by the defenceless, all kinds of heathen cults were carried on since the days of Yoyaqim even in the courts of the temple, and to the older of these were added new ones, *e.g.*, Egyptian and Zarathustrian, viii. 10 sq. 16, 17, and before vii. 20. In spite of all the calamities experienced a few years before and all the threatening dangers, most of the magnates did not believe an end of their power was near, continued on the contrary to mislead the nation by false hopes of security and prosperity in the immediate future, xi. 3; one mad report followed another in the midst of the general insecurity of the time (comp. above vii. 26; Jer. ch. xxvii.-xxix.), and at the same time there prevailed in the proud capital, which imagined itself specially protected by the temple, so much wanton confidence that the country people were despised (comp. Zech. ch. xii.) and the calamities of the exiles were held in derision, xi. 15. In other cases, on the contrary, complete despair became the more rife, viii. 12; ix. 9. Detailed reports of all this must have reached the exiles: for although the numbers of the worshippers of false gods and others given viii. 11, 16; xi. 1, may be as they manifestly are merely round numbers, the few proper names of the magnates which are mentioned by way of example at the same time, viii. 11; xi. 1, 2, cannot be inventions, and the sudden death of one of them, alluded to xi. 13, is evidently thus referred to not without some historical occasion. As the prophet had manifestly long ago spoken in his spirit with and against such haughty magnates, the report of the death of one of them might have affected him like a sign from heaven.

It appears as if, in particular, the bitter contempt with which the poor exiles were looked down upon in the proud, intoxicated capital, had caused the former much pain, so that they resorted to the prophet for comfort and advice, viii. 1; xi. 25. And beyond doubt Hézeqiél could even at that time discover more possibility of the future Messianic prosperity in the exiles than in the inhabitants of the capital: for the latter failed to present any sign of reformation, whilst the severe trials of the exile might already begin to have a salutary effect upon the former. As regards its ultimate object, the piece is as consoling towards the exiles as it is threatening and corrective towards the inhabitants of the capital, and in that respect exactly accords with Jer. ch. xxiv.

It is presupposed that the prophet, at the moment when the elders of his fellow exiles were with him seeking his advice, felt his spirit in a sudden ecstasy transported to Jerusalem, that he there beheld with his mental vision, during a splendid manifestation of Yahvé upon the Kerûbs near the temple, both the revolting condition of the people in the neighbourhood of the temple as well as the divine punishment of it and the other great sins of that place. It is presupposed that the prophet under the leading of this manifestation co-operated in the work of punishment, and that after the ecstasy he explained to his fellow exiles what he had thus seen in spirit regarding far distant things. And certainly the spirit of the prophet, thus completely absent for some moments from his immediate surroundings, might become so long absorbed in the state of the distant city until he obtained a connected and clear view as regards these questions of the time; we are in no way compelled to deny that we have in this case any historical substratum. But of course a detailed description such as this, owes much to the art of the writer; and Hézeqiél thereby obtains the opportunity of producing here a second time, with almost the same copiousness and strong colouring, the splendid

appearance with the picture of which he had opened his book, ch. i.-iii.

After the spirit has thus (1) translated him to Jerusalem and shown him there in the confines of the temple itself and in the neighbourhood of the Kerûbs the various kinds of idolatry that are there carried on and the wrath of Yahvé at the same, ch. viii., in three somewhat short strophes, he beholds (2) Yahvé execute in his glory the deserved punishments upon such sinners, whilst he himself vainly intercedes for them, ix. 1—x. 17, in three strophes; until he is finally (3) impelled himself to speak against the worst transgressions of the inhabitants of the capital, and, after vainly renewed intercession for them, receives higher consolation only for the exiles, with which the ecstasy is at an end and the prophet comes to himself in order to narrate all this to his fellow exiles, x. 18—xi. 25, likewise in three strophes. The whole of the long piece thus falls with great symmetry of parts into its larger and smaller members.

1.

viii.

1 1. And it came to pass in the sixth year on the fifth day of the sixth month—I sat in my house, whilst the elders of Yuda sat before me: then there fell upon me there the hand of Lord Yahvé, || and I saw—there was what was like the appearance of a man; from the appearance of his loins and downwards fire, | and from his loins and upwards as the appearance of rays, as the look of burnished gold. || And he stretched out the likeness of a hand and took me by a lock of my head, | and a spirit took me up between the earth and the heaven, and brought me to Jerusalem in divine visions, | to the entrance of the inner gateway which looketh toward the north, where was the position of the image of jealousy that provoketh jealousy; || and behold the glory of the God of Israel was there, | like the vision which I saw in the valley, ||
5 and said to me, "son of man, lift up thine eyes northwards!" | then I lifted up mine eyes northwards, and behold to the north of the gateway of the altar was this image of jealousy in the entrance, || and he said to me: son of man,

seest thou what they do? | great abominations which they of the house of Israel do here, that I should go far from my sanctuary? | Yet further shalt thou see great abominations!||

2. Then he brought me to the entrance of the court, | and I saw—there was a hole in the wall, || and he said to me, "son of man, break now into the wall!" so I broke into the wall —there was a door, || and he said to me "come and see the wicked abominations which they practise here!" || and I came and saw—there was every likeness of worm and cattle of loathing, and of all Nuisances of the house of Israel, portrayed upon the wall round about; || and seventy men of the elders of the house of Israel (with Yazanya the son of Shaphan standing in their midst) stood before them, | each holding his censer, while the smoke of a cloud of incense ascended; || and he said to me: sawest thou, son of man, what the elders of the people of Israel do in the dark, every one in his image-chambers? | how they say "Yahvé doth not see us at all, Yahvé hath forsaken the earth!" || and he said to me: yet again shalt thou see great abominations which they practise! ||

3. Then he brought me to the north door of the court of Yahvé's house, there sat the women bewailing Thammûz; || and he said to me: sawest thou it, son of man? | yet again shalt thou see greater abominations! || —And he brought me to the inner court of Yahvé's house | there were before the temple of Yahvé between the hall and the altar some 25 men, | their backs to the temple of Yahvé and their faces to the east, in that they did homage to the sun towards the east; || and he said to me: sawest thou, son of man? | is it too small a thing for the house of Yuda to practise the abominations which they practised here, | that they filled the land with wrong and provoked me repeatedly, that they now even put the branch to their nose? || therefore I also will act in fury, mine eye shall not be compassionate neither will I spare, | and though they call aloud in mine ears, yet will I not hear them! ||

1. Hézeqiél feels himself translated, as by the powerful hand of a shining, mighty spirit, to Jerusalem, vv. 1-3, this spirit being described very much as Yahvé himself was i. 26, 27. According to i. 26 and the LXX, we must read אִישׁ, ver. 2, instead of אֵשׁ, which is also required by this passage itself. Having been conducted to Jerusalem, he has,

(1) vv. 3-6, his attention drawn by the same apparition which is described ch. i.-iii. to an idol-image standing at the northern entrance to the inner gate

of the court, this idol being worshipped by the people of Jerusalem really only in order that Yahvé may as in disgust *turn far away* from a place that so offends his holy eye, as really happens at last, xi. 23. It is called here *the image of jealousy provoking jealousy*, and since a definite deity is necessarily intended by this newly-coined name, the image is that of *love* which is related to jealousy, therefore the image of *Astarte*, with regard to whom the ancient principle holds, as with regard to all the Kanáanite idols, that they provoke the jealousy of Yahvé, Deut. xxxii. 16, 21. The inner temple-court, before the northern entrance of which this image stood, is also called, ver. 5, *the gate*, or the gate-court, *of the altar*, that is, of the brazen altar, ix. 2; xl. 47, which had stood here since the innovations of Ahaz (comp. *History of Israel* IV. 171 (III. 667)), while there was no altar at all in the outer temple-court; the full name of this court is *the inner court of Yahvé's house*, viii. 16, and somewhat abbreviated *the court of Yahvé's house*, which was contiguous to the temple properly so-called, viii. 14; x. 19; xi. 1; it is also called *the upper gate-court*, ix. 2.—Worse than this first example of idolatry at the very temple is,

(2) vv. 7-13, that of the Egyptian animal worship, which was carried on at the entrance of this gate-court (that is, as is everywhere understood as a matter of course, at the outer entrance); and as this entrance is not, after what has previously been said, more definitely described, and the *eastern* entrance of the temple and its courts is always the one most naturally thought of, we must suppose that is meant in this case, and in a similar instance it is definitely mentioned, x. 19; xi. 1. We see from the description that the Egyptian worship of animal images was secretly carried on at that time in carefully concealed chambers in this locality of the extensive temple premises, every person who was addicted to this superstition offering incense and praying as his own priest in a separate chamber painted with hieroglyphs (as, indeed, so many of these have lately been found in Egypt and descriptions of them given to the world), comp. Amm. Marc. xvii. 7; xxii. 15; the Egyptian party in Jerusalem, which Yéremyá's book shows was then so powerful amongst the magnates, probably was most zealously devoted to this animal cult also, and the round number of seventy elders is only intended to express the great strength of this party. But even if such an Egyptian idolatry cannot certainly be proved to have existed in Jerusalem since the time of Manasse, acc. Jer. ch. ii., it was in any case publicly acknowledged from the time of the Egyptian vassalage of Yoyaqîm (*History of Israel* IV. 252 (III. 776 sq.)), and could be the more easily kept up afterwards. Now, inasmuch as this Egyptian party had at that time been brought very low by the Assyrian vassalage, the reiterated expression, ix. 9, of their profound despair of their country's affairs, ver. 12, is explained. Since this idolatrous worship was carried on with as much secrecy as the mysteries, Hézeqiél must force his way like a thief through an opening in the wall (xii. 5, 6), to reach even the door of this dark, subterranean sanctuary: but it is understood, of course, that it is all in imagination only.—But

(3) even Syrian and Zarathustrian cults are also carried on! Led back again to the northern entrance, Hézeqiél is compelled to see women weeping for Thammûz, *i.e.*, Adonis (Macrob. Sat. i. 21), vv. 14, 15; comp. as to Thammûz the observations *Gött. Gel. Anz.* 1860, p. 1321 sq.—Finally, in the

2.

1. So he called in mine ears very loud, saying: bring hither the punishments of the city, each holding his instrument of destruction! || and behold six men came through the upper court-gate which is turned to the north, each holding his instrument of demolition, | and there was a man amongst them clothed in white raiment, with writing material at his waist: | they came and stood beside the brazen altar; || and the glory of the God of Israel rose up over the Kerûb upon which it was, unto the threshold of the house, | and called to the man clothed in white raiment with the writing material at his waist, || and Yahvé said to him: go through the midst of the city through the midst of Jerusalem, and mark a cross on the forehead of those people who sigh and cry over all the abominations which
5 are practised in their midst! || But to those he said in mine ears: "go ye through the city after him and slay! | let not your eye be compassionate neither spare ye! || old man youth and

inner forecourt itself, carried on therefore by priests even, he is compelled to witness the worship of the sun according to the Zarathustrian religion (comp. my commentary on Job xxxi. 26), to see people standing before the temple, turning their backs upon it therefore, praying to the east and holding at the same time, according to Zarathustrian superstition, a twig from the sacred Hôm-tree before their mouths, as if it were not enough to be guilty of the older idolatries and the wrongs of civic life, described vii. 23, and this newest superstition must be added to all the rest! vv. 16, 17. Hence the general conclusion, ver. 18. The source whence the Zarathustrian superstition was derived is named xvi. 29, xxiii. 14-18: and the order in which these idolatrous cults are here brought forward of itself shows, that the two last, as those most in favour in the kingdom of the Chaldeans at that time, were introduced under their rule as the successors of the Egyptians. משתחויתם, ver. 16, is an orthographical error for ישתחוים.

2. And the threats which are uttered ver. 18 are put into execution immediately, in a twofold manner:

(1) There appear at the divine command seven angels of punishment, six ordinary ones and one leader who is clothed in white, *i.e.*, as a priest, and carries an ink-vessel in his girdle, after the manner of savants in that part of the world, comp. viii. 11, *Journ. Asiat.*, 1848, I. p. 457 note. To communicate to them the proper commands, the divine appearance withdraws into the interior of the temple-court, as far as the august threshold of the temple, to the most extreme and highest position without the temple-house therefore (comp. x. 3, 4, 19), and from that august place commands the leader to sign with a cross the foreheads of those true ones who cannot rest under the prevailing abominations, vv. 3, 4, but to slay without mercy all the rest who are not distinguished by this mark of

maiden and little ones and women ye shall slay unto destruction, | yet come nigh no one upon whom is the cross, and begin from my sanctuary !" | then they began with those elders who were before the house, || and he said to them after they had defiled the house and filled the courts with bodies, "go forth !" | and they go forth and slay in the city. || But as they slew and I remained, I fell upon my face and cried | and said : " Oh Lord Yahvé ! wilt thou destroy the whole remnant of Israel, in that thou pourest out thy fury upon Jerusalem ?" || but he said to me : " the guilt of the house of Israel and Yuda is very very great, | and the land is filled with blood, and the city is full of perverseness, | in that they said " Yahvé hath forsaken the land, and Yahvé seeth not at all !" || therefore neither shall mine eye be compassionate, neither will I spare, | their way I cast upon their head !" || And behold the man clothed in white raiment at whose waist was the writing material reported back thus: " I did as thou commandedst me !" ||

x.

2. Then I saw and behold upon the arch over the head of

deliverance, vv. 5, 6, after Ex. xii. 12, 13. And since according to true justice punishment begins and is most severe with those who are nearest sacred things and who ought therefore to be the purest (comp. on Jer. xxv. 18, Vol. III. p. 223), there fall first those twenty-five elders of the priestly profession who favoured the Zarathustrian superstition close to the temple, viii. 16, and then the angels of wrath proceed into the city, after that everything has been done as in a moment throughout the extensive circumference of the temple and its courts, vv. 6, 7. The intercession of the prophet cannot be heard, vv. 8-10, comp. viii. 18, and already the leader of the six returns with the report that everything has been done, ver. 11. The cross, ver. 6, is named as the alphabetic sign which is most simple as regards its lines, as Job xxxi. 35; it is not necessary to suppose that the Egyptian *crux ansata* as the symbol of life is here intended (as Raoul-Rochette in the Paris *Mém. de l'Acad.* 17, 2, p. 877 sq., and Ugdulena *sulle monete Siculo-Punice*, p. 36, do.), but that there is simply reference to the oldest form of the letter ת.—If the LXX read *within the house*, ver. 6, they are plainly wrong; it is true that it might be expected after the description, ver. 7, that some must flee into the temple and fall there also. But it appears that there has been an omission of the word אַחֲרֵי *after that* after the word אֹתָם, ver. 7, and that in that case מָלְאוּ and מִלְאוּ must be read in the perf., as this word, although it was no longer in the text of the ancient translators, can scarcely be dispensed with, while according to the customary reading the imperat. צְאוּ appears very abrupt and obscure. Ver. 8 וָאֶשְׁאַר is the only form that suits the context.

(2) But the divine punishment falls

the Kerûbs was a sapphire stone, | what looked like a throne appeared over them, || and he said to the man clothed in white raiment, he said: "come between the whirl underneath the Kerûbs, and fill the hollow of thy hand with coals of fire from between the Kerûbs and scatter them over the city!" and he came before mine eyes. || And the Kerûbs stood at the right side of the house, when the man came, and the cloud filled the inner fore-court: || then the glory of Yahvé rose up over the Kerûbs unto the threshold of the house—and the house was filled with the cloud, whilst the court became full of the
5 brightness of the Glory of Yahvé; || and the sound of the Kerûb's wings was heard even to the outer fore-court as the sound of the Almighty God when he speaketh. || But when he commanded the man clothed in white raiment "take fire away from between the whirl, from between the Kerûbs," then he came and stood beside the one wheel, || and the Kerûb stretched out his hand from between the Kerûbs to the fire which was between the Kerûbs, and raised something and gave it into the hollow of the hand of him that was clothed in white raiment, who took it and went away; || and there appeared from the Kerûbs the likeness of a man's hand under their wings. ||

not upon men only, its fire destroys the city also, as was already described above, ch. iv., v. And a hearth (or altar), from which fiery stones (thunderbolts xxviii. 14, 16) can be hurled upon a city that has fallen under the divine punishment, is indeed ever near Yahvé, close to the Kerûbs and the divine throne, Isa. vi. 6, so that it might be supposed that it is between the feet of the Kerûbs and thus carried about with them wherever they go; a conception which has already been indicated i. 13, 14. Accordingly that leader of the spirits of wrath receives from the hand of the Kerûb standing nearest to him a lot of fiery coals that he may scatter them over the city and surrender it to the fire, x. 1-8. The execution of this sprinkling of the great city with coals of fire (such as might take place in an earthquake and the eruption of a volcano) is not further narrated in this place, because the description of the scene would necessarily be too overpowering just here and is not really required: but the punishment itself is as in the case of Sodóm, Gen. xix. 24, the last and most terrible. Hence the position and the whole appearance of the divine manifestation changes at this point: and as everything assumes here its most intense form, man also the longer he is permitted to fix his gaze upon these secret things obtaining a closer knowledge of them and as it were losing himself under the sight of them, Hézeqiél accordingly for the first time now catches a full glimpse of the divine Majesty upon the *throne*, *i.e.*, as final judge, ver. 1, comp. i. 26, but on the right, *i.e.*, south of the temple-house, ver. 3, because the south is the locality of fire (comp. *Antiquities of Israel*,

3. And I saw—there were four wheels beside the Kerûbs, one wheel beside each Kerûb, | and the appearance of the
10 wheels was like the look of Tarshîsh-stone; || and their appearance was that all four were like one, | as if one wheel were in the middle of another; || when they go they go upon their four corners, change not in their course, | but whithersoever their head turneth they go after it, change not in their course. || Their whole flesh and their backs and hands and wings with their wheels were full of eyes round about, | in all four and their wheels; || the wheels themselves were called the whirl, so that I heard it. || And four faces had each | the look of the first was that of the Kerûb (ox), the look of the second that of a man, the third looked like a lion and the fourth looked like an
15 eagle. || So the Kerûbs rose up, the same creature that I had seen by the River Khebâr: || and when the Kerûbs went the wheels went beside them, and when the Kerûbs lifted their wings to rise from upon the earth, the wheels turned not also away from their side: || if they stand then they stand, and when they rise up they rise up with them, | because the creature's spirit is in them. ||

p. 436 (p. 375)) and of death, just as the Hindoo *Yama* dwells there and comes from that quarter. But in the moment of the sparkling of the city the divine Majesty moves from this place in the fore-court, just as was the case ix. 3, to the august threshold of the temple-house itself, the sign of which is that the cloud, which hangs over the fire of the altar just as it is in full flame, previously filled the inner court but now covers the space of the temple-house itself, whilst the widely radiating splendour fills the fore-court from that threshold and the thunder of this movement of the Kerûbs to the threshold is heard resounding as far as the outer court. מֵעַל, ver. 4, as ix. 3, cannot be understood acc. § 219*a*, because it would be inconceivable and at the same time useless in this place, and moreover not to be substantiated by the words x. 18, that Yahvé should descend from the throne and leave it with the Kerûbs alone; it must therefore be understood acc. § 292 *d*, although it is construed without לְ. And this entire description is most easily connected here, vv. 1-6, with the first one. But the miracle of the divine appearance itself and particularly of the Kerûbs comes forth with increasing significance, there being now

(3) vv. 9-17, nothing but it left, as if the eye could not see enough of this appearance, the memory of it could not exhaust its wealth: whilst the divine command just given is in the meantime being executed. The description itself is generally only somewhat shorter than ch. i., although some things are represented more definitely, other things with a little different words; yet in the true sense the two descriptions accord. As the expression *whirl* for wheels, or all the wheels together, is new in this chapter from ver. 2 onwards, it is explained ver. 13 in such a way as if

3.

1. Then the Glory of Yahvé withdrew from the threshold of the house, and stood over the Kerûbs; || and the Kerûbs lifted their wings mounted up from the earth before mine eyes, withdrawing with the wheels at their side, | and remained standing at the east-door of the gate-court of Yahvé's house, whilst the Glory of the God of Israel was high above them: ||
20 this is the creature that I had seen under the God of Israel by the River Khebâr, | and I knew that they were Kerûbs; || every one had four faces, and every one had four wings, | and hands of a man appeared to be under their wings, || and the likeness of their faces—they are the faces which I had seen by the River Khebâr, their appearance and themselves, | each
xi. straight before him they went. || And a spirit lifted me up and
1 brought me to the east-gate of Yahvé's house which looketh toward the east: at the entrance of the gate there were 25 men, and I saw among them Yazanyah son of ʿAzur and Pelatyahu son of Benayáhu heads of the people, || and he said to me: son of man! these are the men who devise vain things and give wicked counsel in this city; || who say "is it not near to build houses? | she is the pot and we the flesh!" || therefore prophesy against them, | prophesy, son of man! ||

Hézeqiél had himself heard the explanation from the highest source. It is clear that the connexion of the words requires that the second *their wheels*, ver. 12, must be connected by *and* with the preceding words; though the *and* might be omitted in very concise abrupt discourse, acc. § 349*a* 3. Ver. 15 is intended to commence the description of the withdrawal of the Kerûbs, which is not again resumed until ver. 18 sq. For

3. up to this time Hézeqiél has been all the time employed rather as a simple spectator than as a prophet, although the abominations described ch. viii. seem to demand a severe prophetic reprimand. In order to prepare for this and therewith the conclusion of the whole scene, therefore, there is a movement,

(1) x. 18-22, of the divine appearance from that threshold once more to the place where the abominations are practised; in connexion with which the marvellous nature of the appearance as it passes over is once more briefly described, how it was just like the former one, ch. i.-iii. And as the prophet also is led by the spirit to the same place, he receives the commission to speak against the magnates of the city assembled there, who now, in addition to the moral and religious perversities referred to above, as false prophets give the counsel, that the people had better trust quite securely and calmly in Jerusalem, that punishment and calamity are not at hand but prosperity and security (building of houses), for as

2. Then fell the spirit of Yahvé upon me and he said to me: say: thus saith Yahvé: Thus ye said, house of Israel? | but all that which hath come up into your mind—I know it: || Ye have greatly increased your slaughtered in this city, | and filled your streets with the slain: || therefore thus saith Lord Yahvé: your slain which ye have heaped in the midst of her—are the flesh and she is the pot! | but you will I lead out of the midst of her. || War did ye fear? | and war will I bring upon you, saith Lord Yahvé; || I lead you out of the midst of her and give you over unto strangers, | and execute punishments upon you: || by the sword shall ye fall, on Israel's borders will I judge you, | that ye may know that I am Yahvé! || She shall not be to you for a pot, neither shall ye be in her midst for flesh: | on the borders of Israel will I judge you, || that ye may know that I am Yahvé, in whose commands ye did not walk and my laws ye did not do, | and acted according to the laws of the nations who dwelt round about you! || —But as I prophesied Pelatyáhu son of Benaya died, | and I fell upon my face, cried aloud and said, "Oh Lord Yahvé, wilt thou utterly destroy the remnant of Israel?" ||

surely as the flesh lies in the pot to which it belongs, they will stay in Jerusalem, protected and preserved by this strong city as the flesh is encompassed by its pot, xi. 1-4. These were, therefore, people who treated the serious future with greatest levity, such as the prophets against whom Yéremyá, xxiii. 17, speaks, the same twenty-five (in round numbers, not so many as the seventy of the idolatry which had been still earlier introduced, viii. 11) who had been mentioned viii. 16 as adherents of the newest Zarathustrian faith: it is not surprising that this party, viii. 12; ix. 9, which was in agreement with the most rising power of the world in direct opposition to the Egyptian party, was full of confident hope of the immediate future, if its members had only not, in direct opposition to Yéremyá also, become too full of the vainest confidence in the protection of the great power, too slavish towards the Chaldeans, too cowardly, being in fear of their power in war merely, and at the same time so excessively arrogant and cruel towards their better fellow-citizens. On אֵלֶּה, ver. 3, as *nonne*, see § 324 *a*.—But

(2) the proper prophetic refutation of such vain expectations and thoughts is this, that these people be compared under the divine light with their past actions. They have filled, as was said at greater length ch. vii., the city with countless bodies of innocently murdered people, and all innocently shed blood remains in its place immovably fixed and evident until it is avenged: accordingly it is not the living, who from a cowardly conscience cling with the tenacity of alarm to the city and act as if they would never be banished from it, who shall remain in her as flesh in the pot, but those corpses, with which their wicked hand filled the city, are really

3. But Yahvé's word came to me saying: || son of man, thy brothers thy brothers the people of thy captivity, and the whole house of Israel together to whom the inhabitants of Jerusalem said: "remove far from Yahvé! unto us is the land given for an inheritance!" || —therefore say: thus saith Lord Yahvé: because I removed them among the heathen, and because I scattered them in the countries, | and was to them but little of a sanctuary in the countries whither they came: || therefore say: thus saith Lord Yahvé: so I gather you out of the nations, and bring you home out of the countries whither ye are scattered, | and give you the land of Israel! || so they come thither | and put away all its horrible things and all its abominations out of it; || and I give them one heart, and a new spirit I put within you; | I put away the stony heart out of their flesh, and give them a heart of flesh, || that they may walk in my commandments, and keep my laws and do them, | become to me a people and I become to them God. || But their heart that goeth after the heart of their horrible things and abominations | —their way I put upon their head! saith Lord Yahvé. ||—Then the Kerûbs lifted up their wings with the wheels at their side, | while the glory of the God of Israel was high above them, || and the glory of Yahvé ascended out of the midst of the city, and remained over the mountain to the east of the city; || and a spirit lifted me up and brought me to Chaldæa to the captives, in the vision in the divine spirit, | and the vision which I had seen vanished away on high before me, || and I spoke to the captives all the words of Yahvé which he had caused me to see. ||

the flesh in this pot, while the living will be torn by force out of the city, or rather experience the great judgment on the borders of the land, that they may then come finally to true knowledge! vv. 5-12. With מעלות, ver. 5, comp. xiv. 3; xx. 32. הוציא, ver. 7, must be a false reading for אוציא, which many *codd.* read.—As now one of the magnates mentioned ver. 1 suddenly dies before the eyes of the prophet, as if profoundly struck by the truth of this prophetic discourse (almost like Acts v. 1 sq.), and Hézeqiél overcome with pity brings forward a second time (ix. 8) his intercession, ver. 13, there is accorded to him

(3) with great emphasis the decision, only his brethren in exile and the other Israelites outside Jerusalem, who are so insolently treated by the inhabitants of the capital, inasmuch as the latter, imagining that the possession of the beautiful temple-city belongs to them exclusively, even desire that the former were far away from Yahvé and his temple, thus following up the calamity of the captivity with their

scorn—it is precisely only these brethren in the exile who shall chiefly experience the Messianic deliverance (as it is here vv. 14-20 described partly after the model of Yéremyá) because they as exiles have hitherto felt the wrath of Yahvé so heavily and have to such a small extent known him as a sanctuary, *i.e.*, as a sacred defence, an asylum (Isa. viii. 14): while the incorrigible inhabitants of Jerusalem will not be able to be reformed, the prophet's intercession for them therefore being unavailing, ver. 21. גאלתך, ver. 15, must as *gâlath'kha* stand for גולתך, ver. 24, as the LXX in fact treat it; comp. the orthography את instead of יות in Hézeqiél § 177 *b*. The Massôretic pointing גְּאֻלָּתֵךְ is not very suitable, whether the sense is supposed to be *thy brethren are the men of thy redemption*, *i.e.*, for whom thou canst intercede to deliver them from the threatened evil (which would be expressed somewhat obscurely), or whether, after the Vulg., it shall be *thy relatives* as a continuation of the word *brothers* (which would be false, inasmuch as blood relatives would not suit here). Ver. 15 must be taken as an unfinished protasis, as is so often the case in Hézeqiél and Yéremyá. With regard to ver. 21, comp. 333 *b*; that their heart escapes the notice of *the heart* of the idols, is said satirically.—After this the appearance vanishes therefore, leaving the temple as had been threatened viii. 6, withdrawing temporarily before the eyes of the prophet to the Mount of Olives in the East, comp. Zech. xiv. 4; and the prophet returns in spirit to the position where his body has remained, and at last coming back completely from the ecstasy (ver. 24 *b*) he narrates to the Elders, mentioned viii. 1, who were in his house, what he had seen in the spirit, as it has just been described, vv. 22-25.

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2. SECOND PERIOD.

Ch. xii.—xx.

Belonging to the fifth year before the destruction of the city.

During the time immediately following the above experience, all the lines of his prophetic activity were further pursued by Hézeqiél. He was compelled to speak more frequently and more decidedly concerning the true state of affairs in Jerusalem and against his fellow exiles. At the same time he proclaimed with growing emphasis everywhere the near end of all things in the distant fatherland, whilst the Chaldeans were still far from making any preparations for a

campaign against Jerusalem, and so far as outward appearances went everything seemed very quiet.

As regards the state of feeling in the parent city, it is evident that very dissimilar reports had been received. On the one side, as we see from other indications, particularly in the case of Yéremyá, the agitation against the Chaldean rule constantly increased in Jerusalem and threatened to take the most dangerous turn. This was the more to be feared as most of the men in power in Jerusalem manifested this angry feeling and even sought to mislead the King Ssedeqia into an alliance with Egypt, indeed, really prevailed upon him finally to do this, comp. xvii. 7, 8; xix. 1, 2. Whilst these people were certainly the same as those who viii. 12; ix. 9 from a purely heathenish habit of mind despaired of a happy future for the kingdom under the existing Chaldean supremacy, an equal degree of depression and despair with regard to the truths of true religion and the utterances of the prophets had taken possession of others, who though they might be more religious, were still equally unable to look hopefully into the future or to find true confidence and hope amid these growing confusions. This despair was even declared in the strongest manner in wide-spread proverbs, xii. 22; xviii. 2. And with all this there undoubtedly continued in the case of other heroes of the day the same craven and servile temper towards the Chaldeans and their religion above referred to, viii. 14-18; xi. 2, 3, 14, 15.

The fellow exiles of Hézeqiél were the passive echo of these various states of mind as they were reported from the parent city. Many of his acquaintances let him observe plainly enough their disbelief in his words, xii. 27: but the false hope and agitation of that city found a much readier response than this despair amongst the exiles who continued to look back with such deep and longing regrets to Jerusalem; we see from Jer. ch. xxix. that several prophets came forward in Babel with great pretensions in support of the giddy enthusiasts in

Jerusalem, and according to xiv. 1, 2; xx. 1, 2, the chief men amongst his fellow exiles came to Hézeqiél not merely, as it seemed, to obtain from him advice and encouragement generally, but with the unmistakable secret wish to hear from him an oracle favourable to the expectations of the day. But it was enough that the prophet well knew (xiv. 3; xx. 30, 31) that these his fellow exiles had not wholly abandoned idolatry, notwithstanding their inquiry for the counsel of Yahvé, to keep him from giving them any longer even such simple consolation as he had formerly given, ch. xi.

Hézeqiél here gives a connected survey, passing from what is close at hand to what is more distant, of all that he had either publicly spoken or otherwise thought and prophetically surmised at this time, which was for him without doubt crowded with work. And as there was then nothing more needing refutation than the foolish expectation of a deliverance of Jerusalem from the Chaldean supremacy, he before all things (1) discourages this hope, in the case of his fellow exiles at all events, by means of certain signs at first, xii. 1-20; then (2) turns to an elaborate declaration regarding prophets and the oracles of prophets, since it was precisely by the prophets that the errors and passions of those days were mainly and most dangerously nourished, xii. 21—xiv. 11; and thus turns (3) to the sole consideration of the true position of Jerusalem, its transgressions, dangers, and inevitable punishments, xiv. 12—ch. xix; until he finally (4) mentions still more distinctly the main occasion for such anticipations and therewith recalls the attention once more from the distant parent city to his own immediate surroundings, ch. xx. Thus this series of pieces also returns at the end to its commencement. If we examine the difference of the separate pieces with a view to determine their chronological order, the prophecies with regard to the near fall of Jerusalem, ch. xv., xvii., xix. (not so much so xii. 1-20), appear to be the oldest groundwork of the whole

series and to be pieces that were written before the destruction of the city; in the middle must be placed the utterances regarding the prophets and the divine righteousness, xii. 21—ch. xiv., xviii., with the historical addition ch. xx.; the latest insertion is ch. xvi. This gradual growth of the various pieces from several layers differing from each other considerably as regards the time of their origin, may still be plainly traced; and it would be both useless and foolish to desire not to recognize this fact.

1. *Symbols unfavourable to the expectation of his fellow exiles.*

Ch. xii. 1-20.

Hézeqiél must call the attention of his fellow exiles at least provisionally in a general way, by symbols connected with his own life and conduct, to the fact that Jerusalem will very soon be greatly distressed and even its king will hasten in flight from the conquered city. It will appear, when they have been warned by the surprising symbolical action of the prophet, whether they will abandon their vain hopes. This is done in three strophes, of which the last is very short.—It is beyond question that in the period here indicated Hézeqiél had so correctly foreseen the fate of Jerusalem and its last king, and had also spoken with such publicity, that the fulfilment corresponded only too closely with his words, and even such details of the fulfilment, as that the king would be taken captive in his flight and blinded, could be found in the words he had once spoken. Unless this had been the case, he could not after the fulfilment have repeated the words he then uttered as we find him here doing.

xii. 1.

1 And Yahvé's word came to me saying: son of man! in the midst of the house of Disobedience dwellest thou, | with

those who have eyes to see and never saw, who have ears to hear and never heard, | because they are the house of Disobedience. || But thou son of man make thee exile's equipment and go as an exile by day before their eyes, | so that thou goest as an exile from thy place to another place before their eyes,— if so be they see that they are the house of Disobedience! || Thou producest before their eyes thy equipment as exile's equipment by day, | and goest forth before their eyes at evening as exiles go forth; || before their eyes break through for thee the wall, | and get it through it! || before their eyes shalt thou take it on thy shoulder, in the dark night to get it out! | covering thy face and not seeing the earth: | for I make thee a sign for the house of Israel! || And I did thus as I was charged, | my equipment I got out as exile's equipment by day, and at evening I broke through for me the wall by force, | in the dark night I got it out, upon my shoulder I took it before their eyes.

2.

And Yahvé's word came to me in the morning saying: son of man! said not they of the house of Israel, of the house of

1. Because the Israelites, both those of the captivity and those in Jerusalem, are blind and deaf to the most certain truths (as is here described, ver. 2, in Yesaya's words, vi. 9, 10), also to the great truth of the time, that instead of deliverance from the Chaldean supremacy being at hand the banishment of those still dwelling at Jerusalem is to be looked for, Hézeqiél must in the first place represent in his own body the fate that awaits them — the captivity, and he must do this, as is strongly insisted upon, openly before their eyes (in the first instance, of course, before the eyes of his fellow exiles, in order to cure them of their false hopes). The besieged inhabitants seek to escape from the hardly pressed city through the wall, in the darkness of the night, in travelling attire and with fugitives' bundles upon their shoulders, in order with shame-hidden face to get away, and in rapid flight not even seeing the ground (2 Sam. xv. 30); in this manner must Hézeqiél appear with the gear of a fugitive (Jer. xlvi. 19), and by day, *i.e.*, publicly before all eyes, that all may see this sign; for in his case it would evidently not be enough were he only to represent in symbols the simple fact itself by breaking through the wall by night, which is, moreover, an action much more difficult to see. This is described briefly first, vv. 2, 3, and then more particularly, vv. 4-6, and the due execution ver. 7; and it is erroneous when the LXX and other ancient interpreters treat הוֹצִיא and נשׂא as passive here in any place, as if he had to be carried out upon the shoulder of some other person.

2. The further explanation of this prefigurement, or foretoken, begins after the transition, ver. 9, with a direct address to those who are really

Disobedience unto thee "what doest thou?" || say to them:
10 thus saith Lord Yahvé: O thou crownbearer of this burden in
Jerusalem, | and they of the whole house of Israel who are in
her midst, || —say: I am your sign! | as I did so will it be
done unto them; | into exile into captivity they will go! ||
And the crownbearer in their midst will take it upon his
shoulder, in the dark night—then go forth; | the wall will be
broken through to get it through it, covering his face that he
may not see the earth with his own eyes: || but I spread my
net over him, so that he is caught in my toils, | and I bring
him to Babel into the land of the Chaldeans: yet will he not
see it and there die; || and all that is around him as his help,
and all his troops will I scatter unto every wind, | and make
15 bare the sword after them; || that they know that I am
Yahvé, | when I disperse them among the nations and scatter
them among the countries! || and I leave of them only a few
men, from the sword the famine and the pestilence, | that
they may recount all their abominations among the heathen
whither they come, and know that I am Yahvé. ||

3.

And Yahvé's word came to me saying: son of man! thy bread

meant by this oracle, ver. 10: for evidently the main sentence is not uttered before ver. 11, and ver. 10 is simply the address preparatory to it, comp. xi. 15, 16. It is for the king at Jerusalem and the other Israelites assembled there that Hézeqiél's appearance shall be a sign and token, comp. ver. 6; and as the word נשיא *prince* can also like נטיל readily take the meaning of *bearer* also, acc. §. 169 *a*, there is a play upon this idea from the very first, ver. 10, which is very suitable to the prevailingly figurative nature of the passage; the prince himself must be the bearer of the traveller's bundle just described, of the burden! and this is then further dwelt upon by ישא, ver. 12. (That הנשיא may also be viewed as in the *st. const.* to the following, is plain from §. 290 *d*). But let the king thus flee with his troops, ver. 12, he will still be taken as by the divine net, will fall into the hand of the Chaldeans and be brought as an exile to Babel without seeing it, *i.e.*, blind, comp. *ante* on Jer. xxxix. 7; ver. 14 repeated from v. 2, 12. But that will all take place only in order to establish at last the true knowledge of Yahvé amongst the few who are saved, vv. 15, 16, the usual conclusion, comp. xiv. 22, 23. Instead of בתיכם, ver. 10, the more correct reading would be יהֶם, just as these endings have been misplaced in the reverse way in אַרְצָהּ, ver. 19. With regard to לָעֵין, ver. 12, which the LXX misunderstand, comp. § 217 *d*; the following הוּא is *ipse*.

3. In order finally to speak still more plainly, presenting again in his own conduct the prophetic symbol, he must say to the exiles around him, that the

shalt thou eat in quaking, and thy water in trembling and in alarm shalt thou drink! || and thou sayest to the people of the land: thus saith Lord Yahvé of the inhabitants of Jerusalem, concerning Israel's fatherland: | their bread will they eat in trouble, and drink their water in desolation, | that their land may become waste losing its abundance, for the cruelty of all who dwell therein; || the inhabited cities will become empty, and the land be laid waste, | that ye may know that I am Yahvé! ||

inhabitants of Jerusalem will have a profoundly troubled life, though only such as their sins deserved, in the grievous siege, namely, and the destruction of the entire Holy Land, vv. 18-20, after iv. 10, 11, 16, 17, *et al.*; in fact, these words present the simple explanation of the foregoing more figurative language.

2. *Concerning prophets and their oracles.*

Ch. xii. 21—xiv. 11.

With a view to bringing together into lucid order the great variety of things which very various circumstances of that period required to be said regarding prophets and their oracles, this discourse begins (1) with censure of the despair with regard to prophetic truth, a despair which was exhibited here and there both in Jerusalem and amongst the exiles, xii. 21-28. But since the prophets really were most to blame for both the errors and the passions of the people, the discourse then (2) becomes a severe censure of the prophets of the time, ch. xiii., in three strophes, the last of which is devoted entirely to the prophetesses. Finally (3), passing specially to a case which came before himself during this year, Hézeqiél shows that the inquirer himself must come to the prophet with the preparation of a pure heart and will when he seeks counsel and comfort, and that it is vain, nay, ruinous, in the midst of known personal transgressions, to hope to receive from the prophet support even of the inquirer's material expectations, xiv. 1-11.

1.

And Yahvé's word came to me saying: son of man! why have ye this proverb in the land of Israel | "the days draw on and every vision cometh to nought!" || Therefore say to them: thus saith Lord Yahvé: I abolish this proverb, that they may make use of it no more in Israel; | but say to them: the days draw near and every vision is wrought. || For there shall not be any more a vain vision | nor false divination in the midst of the house of Israel; || but I Yahvé speak whatever word I speak and it cometh to pass; it shall not be delayed
25 longer! | Yea in your days, ye of the house of Disobedience, I speak a thing and do it! saith Lord Yahvé. ||

And Yahvé's word came to me thus: son of man, behold they of the house of Israel say: "the vision which he declareth is for many days, | and for far off times doth he prophesy!" || Therefore say to them: thus saith Lord Yahvé: no longer shall it be delayed! | any of my words, whatever word I speak, that shall come to pass! saith Lord Yahvé. ||

1. It must however be remembered that a weak and timid despair with regard to the fulfilment of true prophecy and its hopes or threats is no better than that unhappy confidence in impossible things which was censured in the former piece, and this despair is now gaining the ascendancy both in the Holy Land and amongst the exiles just when the days move so slowly to many amidst the severe calamities of the time.

(1) In the Holy Land this lamentable view of things has already been reduced into a proverb even, and has thence been transmitted to us, ver. 22: but He who when He brings about the Messianic age will thereby finally destroy every false prophecy originating in flattery, will thereby at the same time put an end to this despair, which is really fostered only by the false prophecies; indeed the fulfilment of genuine prophecy will very soon, during the present generation, be substantiated, vv. 23-25. Instead of יִדְבַּר, ver. 23, which hardly supplies a good meaning in this connexion, although the Ancients read it, we should probably read וְעָבַד, which acc. Isa. xxviii. 21, can have the force of נעשׂה, vv. 25, 28, but on account of the paronomasia accords better with its opposite ואבד, ver. 22.

(2) And likewise Hézeqiél shall maintain against his fellow exiles, that the truth of his words does not hold of distant times merely, as they fondly imagine, vv. 26-28. The fem. תְּמַשֶּׁךָּ, vv. 25-28, is remarkable: but in the first instance the fem. is used evidently only for the sake of varying the masc. in the verse-members, acc. §. 295 *a*, and must therefore be placed in a separate clause and not closely connected with דָּבָר. But inasmuch as the same clearly holds in ver. 28, we must read כֹּל דְּבָרַי, contrary to the pointing and accents, and connect these words with what follows.

2.

xiii.

1 1. And Yahvé's word came to me saying: son of man! prophesy against the prophets of Israel who prophesy, | —say to the prophets of their own head: hear Yahvé's word! || thus saith Lord Yahvé: woe to the foolish prophets, | who follow their spirit and that which they have not seen! || Like foxes
5 amid ruins—have thy prophets become, Israel! || Ye never went up before the breaches, and drew a wall round the house of Israel, | enduring in the war in the day of Yahvé: || they have seen vanity and false divination, | they who say "saith Yahvé!" though Yahvé sent them not, and now expect the confirmation of a word; || —surely a vain vision ye have seen, and false divination have ye spoken, | saying "saith Yahvé!" whilst I have not spoken. ||

2. Therefore thus saith Lord Yahvé: because ye speak vanity and behold lies, | therefore will I come to you! saith Lord Yahvé: || and my hand will come upon the prophets, who behold vanity and divine lies: || in the counsel of my people they shall not be, and in the book of the house of Israel shall they not be written, | and into the fatherland of Israel shall they not come, | that they may know that I am Lord Yahvé! ||
10 Whereas and inasmuch as they led my people astray, saying "health!" though there is no health, | it buildeth a wall and lo they coat it with sham-work, || —therefore say to those who coat it with sham work so that it falleth: | there came overflowing rain, and O ye ice-stones fall ye, and let a tempestuous wind break forth: || if then the wall falleth, will they not say to you: "where is the coating wherewith ye coated?" || Therefore thus saith Lord Yahvé:—so will I cause a tempestuous wind to break forth in my wrath, and an overflowing rain shall come in mine anger, and ice-stones in wrath to utter destruction, || I destroy the wall which ye coated with sham-work, and throw it down to the ground so that its foundation is laid bare: | that it may fall and ye perish in the midst thereof, and ye
15 know that I am Yahvé! || I spend my fury upon the wall and them that coated it with sham-work, | so that it is said of you "gone is the wall and gone they who coated it, || the prophets of Israel who prophesied concerning Jerusalem, and who beheld concerning her visions of health, | although there is no health!" saith Lord Yahvé. ||

3. But thou son of man! set thy face against the daughters of thy people who prophesy according to their own head, | and prophesy concerning them || and say: thus saith Lord Yahvé: | Woe to the women who sew bunches upon all wrists, and make wrappers over the head of every stature—in order to hunt souls! | some souls will ye hunt down of my people, and keep for yourselves others alive, || so that ye profane me before my people for a few handfuls of barley and a few bits of bread? | to kill souls which die not,—and to keep alive souls which should not live, | through your lying before my people, who hear your lies? ||
20 Therefore thus saith Lord Yahvé: I am against your bunches where ye hunt souls as if they were birds, | I tear them off from your arms, and set free the souls after which ye hunt as if spirits were birds! || and I tear off your wrappers and deliver my people out of your hand, that they be no longer in your hand for hunting, | that ye may know that I am Yahvé! || Because they sickened the heart of the righteous man with lies though I made him not sick, | and strengthen the hands of the unrighteous man that he turn not from his evil way, to save his life: || therefore shall ye not be seers of vanity, and no longer speak divination, | I deliver my people out of your hand, that ye may know that I am Yahvé! ||

2. But inasmuch as the numerous false prophets really are chiefly responsible, as was indicated ver. 24, for this despair, the whole force of strong censure is directed against them; and at the very commencement

(1) the discourse finds it difficult enough to describe somewhat more particularly this disease of those days, vv. 2-7. The bottom of all the badness of these prophets is that they do not hesitate to follow not Yahvé but their own heart (*i.e.*, mind) and spirit, not that which they have really seen and recognized in sacred moments as absolute truth, but that which they only imagine or pretend to have seen with the spiritual vision: to wit, inasmuch as like foxes, that delight in wilds and in destruction itself (Cant. ii. 15), they really take pleasure in such destruction in order to provide for themselves under its protection, vv. 2-4. But the results of such inward perversity have long ago been realized: whilst in times of real danger, or, as it might be said more briefly, *in the day of Yahvé*, when wrath as in a divine attack rages from on high and the people feeling its helplessness longs all the more for prophetic assistance, they withdraw from cowardice, they speak flatteringly when lying brings them no danger, words which are lies because they falsely derive them from Yahvé—and then wait to see whether it may be accident will confirm one of their words! vv. 5-7. Instead of וְאָמְרִים, ver. 7, it seems necessary to read וְאֹמְרִים, as implied in the sense of the passage, comp. *Dichter des Alten Bundes*, I b on Ps. vii. 10. The brief,

abrupt way of speaking — *they who prophesy*, ver. 2 *a*, is noteworthy: they who prophesy — O what and in what way? as if the prophet felt a momentary repugnance to speak at once of the matter just as it was, until he then speaks of it in the following member (comp. ver. 17) and explains more fully vv. 3, 4.

(2) But the corresponding punishment, vv. 8-16, must follow: the general punishment is that they cannot share in the true prosperity and the blessed protection of the community of Yahvé in the Messianic age, vv. 8, 9, like Mic. ii. 5; and their special punishment is that they perish together with the untenable work at which they labour. For in reality they do nothing more than gloss over and mask with their lies everything which the multitude do, as if they covered with bad perishable plaster the wall which the people build (whether it is built of good or bad materials): but the wall that is thus coated over for the moment can withstand neither the flood nor the hurricane (like Matt. vii. 24-27); and if they should now like so many outbursts of divine wrath all burst at once upon it, it will fall, and falling bury its overcoaters: this wall is the kingdom (Jerusalem, hence at the end of ver. 14 the fem.) and its plasterers the false prophets that flatter the people! vv. 10-16. Vv. 11, 12 the natural, material picture is kept up alone as a parable, and the application follows vv. 13-16, hence the description begins ver. 11 with הָיָה just like the narration of an event. תֶּפֶל, elsewhere in the figurative sense, what is heterogeneous, unsuitable, discordant, is here crumbling plaster, that will not hang together, *e.g.*, clay without straw, as the Vulg. and Targ. translate here, or dry, not adhering, clay, which the Arab. *tafál* signifies according to the Qamus. אלגביש is taken to signify hail by the LXX, at least xxxviii. 22. Instead of וְאֹמַר, ver. 15, it is better in this connexion to read וְאָמַר, as xx. 29, "Isa." xxv. 9 and elsewhere in many passages, acc. § 294 *b*.

(3) The meaning of the oracle concerning the false prophetesses, vv. 17-23, is very obscure on account of the words כְּסָתֹת and מְקַפֳּחוֹת, which occur nowhere else. The common opinion is that they have the purely figurative meaning—who make *pillows* and *cushions* for everybody, upon which they may comfortably repose, bolsters for bad consciences (*sündenkissen*). But it follows from vv. 20, 21 that these two articles were put upon the bodies of the prophetesses themselves as their distinctive ornament, and from ver. 20 it is still clearer that in the act of soothsaying they fixed their gaze upon the first article in order to perform this business. There seems to be most probability in favour of explaining כסת as the *bunch* or *hump*, acc. to the Aramaic *kustha*, which as sewed fast to the wrist (or arm, ver. 20) of the sorceress was probably satirically so called, in allusion to the magic mirror which was used by magicians and which females of this profession could wear upon their wrist, as other women, as is well known, their ornamental mirrors, comp. *Reinaud's description des monumens musulmans*, tom. I, p. 399 sq., and *Herklot's Customs of the Musulmans in India*, p. 378. Then מְקַפֳּחוֹת is identical with מִטְפָּחוֹת Isa. iii. 22, and signifies the peculiar kind of long mantle which these prophetesses wore, descending from over their heads to the ground, in imitation of the prophets, being accordingly of different length as the stature of each wearer required. The sense of the passage will then be: industriously they sew bunches upon all arms (if possible each of them one

3.

xiv.

1 And there came to me some of the elders of Israel and sat down before me: then came Yahvé's word to me saying: son of man! these men have taken their Nuisances to their heart and the snare of their sin they have set before their face: | am I really to be inquired of by them? || Therefore speak to them and say to them: thus saith Lord Yahvé: every one of the

on each arm) and make the mantles over the head of every height (over children's heads also, *e.g.*, children being everywhere used in such sorcery) —but only in order with such array to catch souls, souls of upright people, in order by their false prophecies to mislead them from their straight path, to make them sorrowful and *sick* and so bring them to death, and souls of sinners, in order by the same false prophecies to strengthen them in their sins, and to help them in order to be able to live the better with them on account of their thankfulness! But is it right to catch the souls of innocent people in order to destroy them, misleading them by false prophecy for a few mouthfuls of bread, and, on the other hand, to help sinners in order to reap gain from them, and all that with the *profanation* of the name of Yahvé by misusing it in false oracles? are men like birds for which nets are set to catch them that they may be devoured? vv. 17-19. Accordingly the instruments of enchantment wherewith they catch the innocent and without the aid of which they would barely subsist, shall be torn from them (at the conquest, comp. Isa. iii. 18, 19) and thus the poor birds be set free again from the meshes of their nets! vv. 20, 21, which is then further explained without figure vv. 22, 23. פְּרָחוֹת is just the Aram. word for *birds*, and has simply that meaning; on account of the strong antithesis to the figure, נְפָשִׁים is repeated with אֵת, acc. §. 277 *d*, and further, in order to still more emphasize the distinction of *spirits* from souls, נְפָשׁוֹת is newly formed, comp. however the note on Jer. xlviii. 6, Vol. III, p. 205. With regard to יְדֵי, ver. 18, see § 177 *a*. In order to correctly perceive the force of the whole passage, it is of prime importance to fully understand that the repeated נְפָשׁוֹת, ver. 18, must be taken acc. § 360 *c*: these two classes of souls are then further distinguished very plainly and amply ver. 19 and ver. 22.

3. But should finally (as such a case had really come before the prophet) the light and consolation of true prophecy be sought by such Israelites as put on only an external worship of Yahvé, while the prophet knows that they have in reality consecrated their heart and eye wholly to the service of idols of all kinds: in that case, it is impossible that what they seek with such a double and false heart should be granted to them, xiv. 1-3, comp. xx. 1-3; xxxvi. 37: neither has the inquirer to hope for an answer such as he desires, nor may the prophet grant it to him.

(1) It is very plain that the inquirer cannot really obtain his end: on the contrary, since he proposes consciously to deceive Yahvé, Yahvé does in that

house of Israel who taketh his Nuisances עַל his heart, and setteth the snare of his sin before his face, and then cometh to the prophet: | —I Yahvé am become answerable in myself to him for his many Nuisances, || that I may lay hold of the house of Israel by the heart, | who took leave of me on account of all their Nuisances. || Therefore say to the house of Israel: thus saith Lord Yahvé: return and turn from your Nuisances, | and from all your abominations turn away your face! || For every one of the house of Israel and of the clients who sojourn in Israel—in case he took leave of my way and took his Nuisances to his heart, and setteth the snare of his sin before his face, | and then cometh to the prophet, that he may inquire of me for him: | —I Yahvé am become answerable in myself to him, || I turn my face upon that man and make him for a sign and for proverbs, and cut him off from my people, | that ye may know that I am Yahvé. || —But the prophet when he letteth himself be misled and speaketh one word—then I Yahvé have misled that prophet, | and will stretch out my hand over him and destroy him out of the midst of my people Israel, || that they both may bear their guilt, | as the guilt of the inquirer so be the guilt of the prophet: || that they of the house of Israel may no more wander away from me, nor any more defile themselves with all their misdeeds, | but be to me a people, and I be to them God! saith Lord Yahvé. ||

case not simply not *answer* him, but becomes in the depth of his heart *answerable* for all his many sins, *i.e.*, he cannot in that case remain any longer simply indifferent towards him but *must* at the right moment deal as he deserves with the man who has impiously appealed to him,—that by such an example of resistless and manifest punishment he may again lay hold of the rest by the heart to discover whether their estranged heart can yet be reformed! This is said at first more briefly, vv. 4, 5 (comp. xviii. 30, 32), then more definitely and with an application containing both admonition and instruction, vv. 6-8. The words ver. 7 *a*, comp. ver. 4, are from passages like Lev. xx. 2. The thought also of vv. 9-11 is itself borrowed from the example of Pharaoh. The strange form נעניתי לו, vv. 4, 7, appears to be a new, bold phrase of our prophet's, in order to express strongly in a paronomasia the precise antithesis of that which the inquirer expects וְעָנִיתִי לוֹ "I answer him." The Niph. is then a Niph. that has been formed upon the basis of Hiph. and Hoph., and converts the force of *must* which is too external and material in the Hoph. form into an inward and so still stronger obligation; like נוֹדַע, comp. *Dichter des Alten Bundes*, II, p. 128 and נֶאְשָׁם Joel i. 18 (Vol. I, p. 127) *must suffer punishment*. In this case, בִּי could be cor-

rectly added to the reflexive verb, ver. 7; and ver. 4 also it is better accordingly to read בִּי instead of the Q'rî בָּא and the *K'thîb* בוֹא. Ver. 8 the true reading is as in many MSS. וְהִשְׁמוֹרְתִּי־הוּ, comp. *Krit. Gram.* p. 417 sq., and the *Lehrbuch* § 127 *a*; the LXX misunderstood the form וְהִשְׁמוֹרְתִּי which gives no proper sense here.

(2) But just as an inquirer of this kind is ultimately led on to his infatuated recklessness in inquiring and thereby to his destruction by the force of the sin which has grown so strong within him, therefore in the last instance by the creator of this force, Yahvé,—so the prophet who suffers himself to be misled in such a case to a reply when he ought to be silent, is in reality led on to this by Yahvé himself who knows his heart, and this prophet must suffer no less a punishment than the inquirer, vv. 9-11. Instead of נָזָרוּ, ver. 5, we must acc. to ver. 7 read נִזְּרוּ as Niph. from נזר, and it does not appear why we should not at once have the *vav conseq.* with the two verbs וְיִנָּזֵר and וְיִעַל: but the apparent anomaly is explained § 343 *b*.

3. *Concerning the treason and the other transgressions of Jerusalem.*

Ch. xiv. 12—ch. xix.

As the prophet now turns exclusively to the chief subject of those times, the condition and the great internal danger of Jerusalem, nothing else can appear to him so culpable as the most recent and great transgression—the treason (מָעַל) against the Chaldean king, consisting in secret leaning towards Egypt. This treason can here only be looked upon as at the same time treachery towards Yahvé, inasmuch as Ssedeqia was bound as vassal by the most solemn oath to his Chaldean liege-lord and on the part of the Chaldeans the treaty had been fully observed, xvii. 19; xiv. 12; xv. 8; comp. xx. 27. The consideration of the nature of this no less foolish than disgraceful transgression and its natural mournful consequences occupies the prophet here almost exclusively, and it is remarkable that although far distant from the scene itself he still is in perfect agreement with Yéremyá in his estimate of this treason and in his anticipation of its irremediably evil consequences. After he has described in a somewhat curt and abrupt manner (1) the serious consequences of such treason and how the richly fruitful land of

Israel must necessarily be thereby ruined, xiv. 13—ch. xv., he explains more definitely (2) wherein the treason consists using for this purpose first a figure to indicate the thing intended and then speaking without figure, ch. xvii.; and as (3), after such threats against those who despair and behold in the ruin which is bursting upon the Davidic reigning family only a dark fatality, in order to maintain and explain the true idea of the divine righteousness, he shows, on the contrary, the divine necessity of the fall of the present princes of Israel and already sings a lamentation over them, ch. xviii., xix. The reference to the faint-hearted and false views of the divine righteousness then so prevalent is so close throughout the entire section that the style and treatment are from the very commencement, xiv. 12-23, influenced by it, while this subject, as itself too great for passing treatment, is reserved for ch. xviii.

In the midst of this connected discourse upon the great question of that particular year, an extended and more general consideration of Jerusalem as the great harlot who has revolted from her lord and protector, is inserted, ch. xvi., a picture sketched in part verbally after Hos. i. ii, but carried out to great length in the manner of this later prophet. The piece not only introduces an entirely new subject of consideration together with a review of the whole history of the people, but it has a different arrangement and style from its surroundings and is quite complete in itself: the prophet may have worked it up afresh by itself at a later period and inserted it at this place, which is the more probable as the closely related piece, ch. xxi. shows a similar origin. Amongst these earlier pieces, ch. xv., xvii., xix. also show evidence of having been originally more closely connected and the oldest stratum of the entire book.

(1.) *The consequences of the treachery.*

Ch. xiv. 12—xv.

xiv.
12 1. And Yahvé's word came to me saying: son of man!
4 6

when a land erreth against me committing treason, and I stretch out my hand against it and break it the staff of bread, | send upon it famine and cut off from it man and beast; || and there are then these three men in the midst of it Noah Daniel and Iyob: | they through their righteousness shall be saved by themselves! saith Lord Yahvé. || If I cause evil beasts to come upon the land and they bereave it | that it become a desolation, without any traveller for the wild beasts; || if these three men are in the midst of it, as truly as I live saith Lord Yahvé, surely neither sons nor daughters would they save, | they alone would be saved and the land become a desolation. || Or if I bring war upon that land, | and say "War pass through the land!" and I cut off from it man and beast; || though these three men are in the midst of it, as truly as I live saith Lord Yahvé, neither sons nor daughters will they save, but they alone will be saved. || Or if I send a pestilence against that land | and pour out mine anger upon it with blood, to cut off from it man and beast; || though Noah Daniel and Iyob are in the midst of it, as truly as I live saith Lord Yahvé, surely neither son nor daughter will they save, | they through their righteousness will save themselves alone. || —Now thus saith Lord Yahvé: how much more when I send forth my four sore judgments sword famine and evil beasts and pestilence against Jerusalem, | to cut off from it man and beast! || And if some remain therein spared who will be led away, sons and daughters, they will then be led away to you that ye may see their way and their deeds, | then will ye be comforted concerning the evil which I have brought upon Jerusalem, everything whatsoever I have brought upon it, || and they shall comfort you when ye see their way and their deeds, | that ye may know that I did not in vain all that which I did to her, saith Lord Yahvé. ||

1. xiv. 12-24. According to the true idea of strict divine justice, only entirely innocent persons can in a land, which is engaged in intentional transgression, in treason against right and against Yahvé, entertain the glad promise and hope of divine salvation at the outbreak of some great national calamity, in order that after their preservation they may begin a new and better age with a vigour tested and strengthened by the trial; and if the good men of the land were even such exalted characters as are described in the sacred narratives of Noah, Daniel, and Iyob, these men would still be able, in accordance with strict divine righteousness, to save themselves only, and

XV.

1 2. And Yahve's word came to me saying: son of man! what hath the wood of the vine before all the brush-wood which is among the forest-trees? || is wood taken from it useable for any work? | or do they take a peg from it, to hang any vessel thereon? || if it is ever given to the fire for fuel, | its two ends the fire devoured, and its middle kindled: is it fit
5 for any work? || even while it is whole, it is used for no

not even their own children (as is narrated in the sacred legend, *e.g.*, of Iyob's children), if the children had been involved in the great guilt of the land, vv. 13-20. How much more, therefore (this is the application of the general principle), has Jerusalem to fear a total destruction, if Yahvé actually sends forth, as he had already, ch. v. declared his readiness to do, the whole of his four great kinds of punishment at once! ver. 21. And if in that case a few, who as those who have not stood the test have really deserved according to strict justice the same destruction, are spared at the conquest that they may go into captivity where so many are already, yet they will only be specially preserved by means of divine grace for the purpose, that they may then, as living witnesses and signs of the general corruption, supply to their predecessors in exile the mournful, though at the same time, assuring proof that precisely this severe calamity could not be avoided, a proof which may even comfort and again reconcile with Yahvé the numerous restless people in Hézeqiel's neighbourhood, who now refuse to believe in the necessity of this issue, vv. 22, 23, comp. more briefly xii. 16, and, further below, xvi. 54. Instead of יִנָּצְלוּ, ver. 14, it is better to read יִנָּצְלוּ, acc. to vv. 16, 18, so that בְּנַפְשָׁם, added, acc. § 279*b*, simply completes the idea *they by themselves*, while the phrase assumes a somewhat different form ver. 20. *With blood*, ver. 19, must evidently be taken here in the sense explained above on ver. 17. The apodosis in the exceedingly involved clauses of ver. 22, only begins with וְנִחַמְתֶּם, which must be carefully observed in order to obtain the true sense; and the words of ver. 22 are sufficiently explained by the prophet himself in ver. 23.—The three men, Noah, Daniel and Iyob, are named in an order which supplies (1) a righteous man from the earliest times, (2) a righteous man from Israel, and (3) one from the kindred nations. As regards Daniel, see the Commentary on the Book of Daniel below.

2. Ch. xv. It is true, Israel is naturally a wealthy, luxuriant nation, like a rich, rampant vine, as the earlier prophets had before said (comp. xvii. 8; Jer. ii. 21; Ps. lxxx. with Isa. v. 1, 2). But just as certainly as the wood of the vine is at the same time the most useless and the weakest of all the brush-woods of the forest, a wood which is naturally useless for serviceable works of art (for which the firmer wood of so many other trees is useful), indeed, cannot even be applied to make pegs of, and if it then be further taken and placed in the fire, it is immediately consumed (while firmer wood can stand the fire for a long time); in brief, as certainly as this wood is only useful for burning, vv. 3-5, so the existing nation, which is wholly corrupted by the treason against Yahvé, is fit only to be

work: | how much less when fire hath consumed it and kindled it—is it yet used for any work. || —Therefore thus saith Lord Yahvé: as the wood of the vine among the forest-trees, which I gave for fuel to the fire: | so I make Jerusalem's inhabitants || and turn my face upon them: out of the fire they came, and the fire will consume them, | that ye may know that I am Yahvé, turning my face upon them; || and I make the land a desolation, | because they committed treason! saith Lord Yahvé.

burned by the fire, a fire which must perpetually pursue and devour them in every possible way, vv. 6-8. It has indeed, as is here likewise indicated, already been once in the fire (at the last conquest, with which the present captivity is connected), and is accordingly already, as was once said of foreign nations, Isa. vii. 4, only like a wood stump; but it must enter the fire again, and for the last time! comp. Isa. vi. 13.—As the meaning of זְמוֹרָה is fixed by viii. 17, and the wild vine of the forest has nothing to do with this passage, the accentuation of ver. 2 is erroneous in most MSS., comp. ver. 6.

Jerusalem the harlot.

Ch. xvi.

This lengthy piece has a very clear arrangement, answering to its very extensive historical subject-matter. It is arranged in five symmetrical strophes, of which the last only, as frequently happens, is somewhat shorter than the rest. The piece has also been planned and executed, as regards the description of the subject and the bold figures selected for the purpose, with special polish and tact; and as the selected figure is very difficult to manage in a lengthy discourse with true prophetic dignity, greater demands are here made upon literary skill.

xvi.

1 1. And Yahvé's word came to me saying: son of man! show Jerusalem her abominations, || so that thou sayest: Thus saith Lord Yahvé to Jerusalem: thine origin and goings forth are from the land of the Kanáanites, | thy father is the Amorite and thy mother a Chittite. || And thy birth—when thou wast born thy navel was not cut, nor in water wast thou washed clean, | with salt thou wast not rubbed, and in swaddling

5 clothes wast not swathed; || no eye was kind unto thee to do
for thee either of these, to take thee up, | but thou wast
thrown upon the face of the field with loathing of thee, when
thou wast born. || Then I passed by thee and saw thee
made to wallow in thy blood: | and said to thee "in spite of
thy blood live!" and said to thee "in spite of thy blood live!" ||
Refreshing drops like the shoot of the field gave I thee, so that
thou grewest and becamest great and enteredst into the orna-
ment of all ornaments: | breasts became full and thy hair began
to shoot, while thou wast naked and unadorned. || Then I
passed by thee and saw thee, and behold it was thy time, the
time of love: | so I spread my skirt over thee and covered thy
shame, | swore to thee and entered into covenant with thee
(saith Lord Yahvé)—and thou becamest mine. || I washed
thee with water and rinsed thy blood from thee, | and anointed
10 thee with oil; || I clothed thee in variegated work and shod
thee with gay-coloured leather, | girded thee with byssus and
covered thee with finest silk; || I adorned thee with adorn-
ment | and put bracelets upon thy hands and a gold chain
upon thy neck, || I put a circlet in thy nose and rings in thine
ears, | and a crown of splendour on thy head; || so thou
adornedst thyself with silver and gold, and thine apparel was
byssus and finest silk and variegated work, fine bread and
honey and oil thou didst eat, | and becamest exceedingly beau-
tiful, and wast fit for the kingdom, || and a name was got for
thee among the nations for thy beauty because it was per-
fect, | for thy splendour which I put upon thee, saith Lord
Yahvé. ||

Ch. xvi. If the entire mutual relationship existing between Jerusalem, *i.e.*, the community, and Yahvé as her lord and protector is compared from the commencement to the present, and in this comparison,

(1) vv. 3-14, the commencement of this relation on both sides is considered, it becomes very plain that the community has nothing really valuable from itself, but has received everything of this kind from Yahvé. To judge by the soil where the community of Jerusalem, which subsequently grew so great as the seat of the noblest spiritual endeavour, had as it were her parentage, not much confidence ought to have been placed in her: the low, material nature of the Kanáanites adheres to her from her birth, ver. 3 (and, unfortunately, has very strongly shown itself subsequently, ver. 44 sq.); and the early history of Israel in Egypt shows that this community was at its origin very helpless, and forsaken as it were of all human care and love, like an infant exposed from disgust, vv. 4, 5. But notwithstanding, and

15 2. But thou trustedst in thy beauty and playedst the harlot on thy name, | and didst lavish out thy harlotry on every one that passed by (o fy!), || tookest of thy clothes and madest thee variegated altars and playedst the harlot upon them (o shame and o fy!); || thou tookest thy splendid things, of my gold and silver which I had given thee | and madest

perhaps on account of, this extreme helplessness, Yahvè, as a pitiful passer by, took up this child and determined that it should live, that it should grow magnificently, and notwithstanding its outward nakedness and poverty (in the desert, Ex. ch. xii.-xviii), receive the fairest ornament: namely, a blooming, beautiful body, on which the signs of nubility soon appeared, vv. 6, 7; and when the child as grown and nubile could go forth into the world, he, again as by accident (*i.e.*, in this connexion without her being able to promote and arrange it), going past her and taking pleasure in her, took her as his wife by a solemn covenant with himself (Ex. ch. xix.-xxiv.), lovingly covering her nakedness with the skirt of his mantle (which is at the same time a sign of adoption, when a father adopts a child [comp. the Germ. term *mantelkind*],* or a husband a wife, taking her into his protection, Ruth iii. 9, comp. *Antiquities*, p. 279 (241)), ver. 8, and adorning and nourishing her most splendidly in every way as the favourite bride destined to highest honours, so that she was made fit for the kingdom, *i.e.*, to become queen, and received a name far and wide amongst the nations (in the time of Davîd and Solomon), vv. 9-14. As, therefore, the figures of the kingdom and the extended fame of the nation, vv. 13, 14, plainly allude to the glorious times at the commencement of the monarchy, the purification of the bride, ver. 9, may have reference to the time of the detailed legislation at Sinai, Lev. ch. xix sq, and her costly adornment and rich fare, vv. 10-13, to the time of the conquest of the land and enrichment of the nation under Yosua and many of the Judges: but in other respects care must be taken not to press too closely the reference of every word. The word רְבָבָה, ver. 7, must in this connexion be related to רְבִיבִים, and denote plentiful cooling refreshment, such as is supplied by rain, comp. Ps. lxviii. 10, and the expression *ornament of ornaments* signifies the golden period of youth, probably in imitation of some well-known poem.—חִתְבּוֹסֵס in ver. 6 and ver. 22 answers to the Syr. *ethbasbas* in the Church History of John of Ephesus (Cureton's Ed.), v. 8, 15; and מֻשְׁאִי, vv. 10, 12, had probably been at that time contracted from דְּמֻשְׁאִי, Vol. I. 177. With regard to צלח, ver. 13, *to be fit for*, comp. the note on Ps. xlv. 5. But

(2) vv. 15-34 precisely in the pride of this splendour and these honoured names lay the dangers to which she only too soon (from the time of Solomon) succumbed, suffering herself to be ever further seduced by her shameful harlotry to unfaithfulness to Yahvé, to bestow the wealth of all kinds which she had received from him upon idols, and to add sin to sin.

* "The mother that adopts the illegitimate children of her husband as her own casts her mantle over them."—Simrock, *Deutsche Mythologie*, § 140 *a*. Tr.

thee images of men and playedst the harlot therewith, || tookest thy gaily worked clothes and coverdst them therewith, | and mine oil and incense thou didst set before them, || and my bread which I had given thee, fine bread and oil and honey with which I fed thee | —that thou didst set before them as a sweet savour (o fy! saith Lord Yahvé); || thou tookest thy sons and thy daughters whom thou hadst borne unto me | and didst sacrifice them unto them to be consumed! || Were thy fornications too small a thing and that thou slayedst my sons | and gavest them to them, bringing them through the fire for them, || and in all thine abominations and harlotries thou rememberedst not the days of thy youth, | when thou was naked and unadorned, wast made to wallow in thy blood: || that thou after all thy wickedness (woe woe to thee! saith Lord Yahvé), that thou buildedst thee a hump* and madest thee a high place in every street, || at every corner of the way buildedst thy high place and dishonouredst thy beauty, | and spreadest out thy feet to every one passing by, || thus still increasedst thy harlotry and playedst the harlot after the sons of Egypt, thy great-limbed neighbour, | and

Three sins, consisting of various kinds of harlotry (idolatry), the last involving even murder, and the whole of them dating back to the earlier times of the nation, are first mentioned: (1) the erection of Heights, or, as they are also called, vv. 24, 31, Humps, *i.e.*, small altars, which were, however, acc. vv. 24, 31, only in later times publicly placed at the corners of the streets and ways, and which greatly promoted lewdness; clearly, therefore, the worship of Astarte is here intended, and as this worship must be most prominently brought forward on account of the figure used, the brief reference of ver. 16 is further expanded vv. 24, 25, 31 as opportunity arises. (2) The formation of human figures, *i.e.*, of Penates (Teraphim), which were set up in the houses, decorated, and honoured with *lectisternia*, vv. 17-19, comp. Isa. xxx. 22. (3) The cruel sacrifices to Moloch with the destruction of children in the fire, vv. 20-22, comp. Yéremyá in many passages. With regard to all these forms of idolatry, see *Antiquities of Israel*, p. 296 sq. (256 sq.).—But now, as if these older idolatries, which were all (speaking generally) of Kanáanite origin, and this disgraceful harlotry were not enough, this ungrateful being must to her own deepest injury go in search of the more distant foreign idols as her paramours, those of the sensual Egyptians, whose allies, the Philistines, possessed somewhat more modesty and decency (comp. vv. 47-57), having been, moreover, appointed by Yahvé as instruments of painful chastisement (acc. Isa. ix. 11), those of the Assyrians and further even of the

* *i.e., small altars.*

increasedst thy harlotry to provoke me, || and when I stretched out my hand over thee and diminished thy diet, | and delivered to the greed of thine enemies, the daughters of the Philistines who redden at thy lewd way || that thou playedst the harlot after the sons of Assyria never being satisfied, | and playedst the harlot with them and yet wast not satisfied, || and increasedst thy harlotry after the merchant-land of Chaldea, | and neither therewith wast satisfied ? ||

30 3. How languishing is thy heart, saith Lord Yahvé, || in that thou didst all this like any mighty harlot, || in that thou buildedst thy hump at every corner of the way, and madest thy high place in every street, | and wast not like the harlot—even scorning the hire! || oh thou adulterous wife, that instead of her husband taketh strangers: | to all harlots is given hire, but thou gavest thy hire to all thy lovers | and bribedst them to come to thee roundabout in thy harlotries! || So that with thee the reverse of women took place: | in spite of thy harlotries after thee they go not a whoring, and though thou gavest hire, none is given to thee, | so that thou becamest
35 the reverse. || Therefore, harlot, hear Yahvé's words: | thus saith Lord Yahvé: because thy charm was squandered, and thy

Babylonians, the wretched trading nation (xvii. 4), vv. 23-29. To understand completely this entire strophe, which has also great historical importance, it must be noted that all the words from הַמְעַט, ver. 20, to the end, ver. 39, form but one long, involved sentence, in which Hézeqiél emphasizes particularly, just as before in ch. viii., the foreign idolatries which had been introduced since the days of Manasseh in conjunction with a bad policy. The words vv. 23-26 refer to the intercourse with Egypt which was so carefully cultivated under Manasseh, as a consequence of which the ancient Astarte cult must have been brought into connexion with that of Isis, so that now for the first time the worship of the Heights or the Humps acquired the form and extent which we find here described, vv. 24, 25, 31, 39, and elsewhere in the Old Testament frequently. Still, as the Egyptians continued in the most annoying manner to favour the Philistine *daughters*, *i.e.*, chief cities, at Yuda's cost, as is indicated ver 27, in the end the assistance and the gods of the Assyrians and Chaldeans were all the more zealously sought after, vv. 28, 29, comp. viii. 14 - 18. Yes, certainly, the discourse accordingly proceeds,

(3) with cutting satire at the climax of the long discussion, her love-sickness must be very great, since at last she acted even worse than a common harlot, who is not so far gone as forthwith to accept the offered hire but rejects it

shame bared through thy harlotries, | because of thy lovers and because of all thine abominable Nuisances, | and for the blood of thy sons which thou gavest to them : || therefore will I gather all thy lovers whom thou pleasedst, and all whom thou lovedst together with all whom thou hatedst, | I gather them round about thee and bare thy shame before them, that they may see all thy shame, || I judge thee like such as have committed adultery and shed blood, | make thee a blood-offering of anger and jealousy, || and give thee into their hand, that they may destroy thy humps and break down thy high places, | strip off from thee thy clothes, and take thy
40 splendid things | and leave thee naked and bare ; || and then they raise an assembly against thee and hurl at thee with stones | and cut thee to pieces with their swords, || burn thy houses with fire, and execute judgments upon thee before the eyes of many women. | But I will not suffer thee to be any more a harlot, neither shalt thou any more give a hire, || but I leave my anger upon thee that my jealousy may depart from thee | and I may have quiet and no more disquiet : || —because thou rememberedst not the days of thy youth, and defiedst me by all this : | therefore I also lay now thy way upon thy head, saith Yahvé, | —and because thou practisedst lewdness so greatly with all thine abominations. ||

with disdain in order to obtain the more by this artifice : whilst she (Jerusalem), as if made to be the reverse of woman's nature, does not simply receive no reward but must dearly pay her paramours for the desired favour (namely, by tribute to the Assyrians, Chaldeans, and others), vv. 30-34.—The consequences of all this, vv. 35-43 are apparent ; if even a human husband can most severely punish before the eyes of her paramours and the whole people the wife who has been caught in open unfaithfulness, having her deprived of all her adornment and then causing her to be publicly stoned, in order to escape from his torturing jealousy and once more find peace, how much more will Yahvé strip and profane (at the conquest of the holy city, comp. Isa. xxii. 8 ; Nah. iii. 5 ; Hab. ii. 15, 16) this woman that has shown towards him such unparalleled ingratitude, that added infanticide to her unfaithfulness; he will take away her ornaments and her harlot gear (at the sacking, Isa. iii. 18, 19), and before a great multitude of congregated neighbours and many women (the surrounding cities) filled with malicious joy over the fall of their proud, imperious rival, he will destroy her in such a way that all the abominations which she has committed will now return by righteous retribution upon her own head (ix. 10, acc. to the LXX ראשך), and she will be unable to continue her former life of harlotry. Ver. 36 describes briefly two principal sins, each in two verse-members : (1) the stripping with

4. Behold every proverb-maker will make proverbs concerning thee thus: Like the mother is her daughter! || thou art thy mother's daughter, who despised her husband and her children; || thou art thy sisters' sister, who despised their husbands and their children: | your mother is a Chittitess and your father an Amorite; || and thine elder sister is Samaria with her daughters, who dwelleth north of thee, | thy younger sister who dwelleth south of thee is Sodóm with her daughters. || Yet neither in their ways wentest thou, nor according to their abominations didst thou: | but a little while—and thou didst worse than they in all thy ways! || As truly as I live saith Lord Yahvé, never did thy sister Sodóm and her daughters | as thou hast done and thy daughters: || behold this

the lavishing of so many arts of harlotry or magic, for as the force of שכך and of the entire phrase is also fixed by ver. 15, xxiii. 8, we must read some such form as נְחַשְׁתָּךְ, from נחש to enchant; (2) the numerous idolatries, especially the sanguinary worship of Moloch, where the reading בדמי is preferable, as ב can like על denote the reason. To these sins is added at the end, ver. 43, (3) as an equally great crime, that of ingratitude and defiance (לי רגז, comp. the more definite instance in *Hithp.* Isa. xxxvii. 28, 29). A difficulty is occasioned at the end of ver. 43 by ולא עשיתי, which can hardly mean "in order that thou mayst not do" (comp. §. 345 *a*), but appears to be the continuation of the reason: we must probably read וכא (כא = כה as פא = פֹּה), or וְכֵן in accordance with common usage, LXX οὕτως, since the force of the remaining words is fixed by vv. 27, 53.—The proper subject of the long piece is herewith really exhaustively treated. But as this destruction of the community cannot be the final act of Yahvé's, and after such a long description of horrors the heart longs for a comforting issue, the discourse prepares,

(4) vv. 48-58, the way for this by a return to the commencement, ver. 3, and a new figure which is thus made possible. It is true that Jerusalem has thus evinced her base, earthly origin, being in her unfaithfulness to the true God and in her sanguinary worship of Moloch but a daughter of Kanáan like so many other kingdoms in Kanáan, but a sister of Samaria, which was once so much more powerful, and of the smaller city of Sodóm with its territory vv. 44-46. But very soon she surpassed even these sisters in her degeneracy and revolt from Yahvé, since Sodóm went astray only in careless pride, not rebelling as Jerusalem had done against the most plainly revealed truth, and Samaria worshipped scarcely half as many idols as Jerusalem. And thus by her still greater guilt she has at length really justified her sisters who had long since paid the pĕnalty of their wickedness, she has shown that they were more righteous than she, and that they therefore were in reality more deserving of the divine favour and restoration than she, vv. 47-51 (ver. 50 רָאִיתִי, §. 190 *c*, must be read; קָטַן, ver. 47, can only have the force of the Arab. *kaṭ only*,

was thy sister Sodóm's guilt: | haughtiness fulness of bread and careless security had she and her daughters, and of the hand
50 of the suffering and helpless she took not hold, || so they became proud and did abomination before me, | and I put them far away as thou hast seen; || neither hath Samaria sinned half so much as thou, | but thou didst multiply thine abomination yet more than they, and justify thy sisters by all thine abomination which thou hadst done. || Therefore bear thou also thy shame which thou hast disputed with thy sisters: | by thy sins which thou didst commit more abominably than they they are justified more than thou; | therefore blush thou also and bear thy shame, justifying thy sisters. || Then will I turn their fortunes, the fortunes of Sodóm and her daughters and the fortunes of Samaria with hers, | and turn thy fortunes in the midst of them || in order that thou mayest bear thy shame and blush at all that thou hast done, | in that thou
55 comfortest them: || thy sister Sodóm and her daughters shall return to their former estate, and Samaria and her daughters shall return to theirs, | and thou and thy daughters shall return to your former estate, || though thy sister Sodóm had no reputation in thy mouth | in the day of thy high airs, before thy wickedness was revealed, || as thou now art the scorn of the daughters of Arám and of all round about, | of the daughters of the Philistines who despise thee round about. || Thy lewdness and thine abomination — thou bearest them! saith Yahvé. ||

tantum (lit. *enough*, comp. §. 306 note), the construction being the same as in vv. 20, 21, where the present division of the verses is wrong). Accordingly Jerusalem also shall bear her deserved humiliation, *i.e.*, the punishment described above, and in such a way that she will indeed be at some time restored, yet not alone but in the midst of her sisters who have really been much better than she, in order that by the profound consciousness of her own disgrace she may ever after be kept from deeming herself better than others, and, on the contrary, comfort the others with her sympathy; yea, all shall be restored in the same manner, even Sodóm, although this sister in particular was formerly most despised by the proud tongue of her sister Jerusalem and stood in such ill repute, just as now Jerusalem is despised and contemptuously treated by its enemies, the kingdoms of Arâm, *i.e.*, the northern kingdoms, *e.g.*, that of Chaldea, and Philistia and other nations, vv. 52-57, after which the leading thought is briefly repeated, ver. 58; with ver. 54 *b* comp. particularly xiv. 22, 23, as bearing exactly the same meaning. As the meaning of ver. 56 appears also from ver. 63, comp. xxix. 21, and ver.

5. For thus saith Lord Yahvé: I deal with thee as thou hast dealt, | who despisedest the oath, breaking the covenant!‖—then
60 I remember my covenant with thee in the days of thy youth, | and establish for thee an everlasting covenant, ‖ that thou mayst remember thy ways and blush, in that thou receivest thine elder and thy younger sisters | and I give them to thee as daughters—yet not by virtue of thy covenant! ‖ Thus I establish my covenant with thee | that thou mayest know that I am Yahvé; ‖ that thou mayest remember and be ashamed, and mayest have no more big talk because of thy shame, | in that I forgive thee for all that thou hast done! saith Lord Yahvé. ‖

57 does not make sense with the present reading, the division of the verses must be altered, and instead of עֵת, we must read אַתְּ עַתָּה, which the LXX follow, as xxiii. 43, comp. xxvii. 34. Ver. 53 the reading should probably be וְשַׁבְתִּי שׁ instead of ושבית שביתיך. The meaning of *to contest*, given to פָּלַל is got from that of *mediating*, comp. *History of Israel*, II., 412 (II., p. 581): the mediator, intercessor, is able to sanction or to refuse a claim to a thing. — And accordingly,

(5) vv. 59-63, the final conclusion is this: that the city which has violated her oath and covenant must be punished as she deserves, but that Yahvé is still her redeemer, not according to her deserts and because the ancient covenant had been kept, but from pure grace and love, in order to conclude with her the new everlasting covenant, mentioned Jer. xxxi. 31 sq., and to conduct her by the consciousness of her sin and her redemption to that sober-mindedness which in the midst of spiritual rule over others (for this shall be her lot) never leads astray to pride in reference to them. A fine and new turn which our prophet gives to the hope regarding the heathen which Yéremyá had before expressed xlvi.-xlix.

The words לוֹ יהי, ver. 15, לא באות ולא יהיה, ver. 16, and ויהי, ver. 19, have evidently no proper place in the connected narrative, but can only have been inserted as by way of exclamation; and that there is in them an expression of strong displeasure at the disgraceful things which have now to be mentioned by their true names, is no less clear than that the similarity of the letters points to a sense which is common to all three phrases. לא יהי, which we must accordingly read instead of ויהי, ver. 19, may express the thought "it must not be!" accordingly *absit*, shame! The more difficult לא בָּאוֹת is probably Aramaic, from באת or בהת = בוש, lit. "shamelessness!" A similar insertion is found ver. 23.—The division of verses is here frequently wholly misleading and must be amended, as has above been in most cases at once presupposed.

(2). *The treason of this time figuratively and literally.*

Ch. xvii.

xvii.

1 1. And Yahvé's word came to me saying: son of man! put
a puzzle and prepare a proverb as to the house of Israel, || so
thou sayest: thus saith Lord Yahvé: The great eagle with
great wings broad pinions full of feathers with varied colours |
came to Lebanon and took the crown of the cedars, || the
highest of its shoots he plucked | and brought it to the land of
5 Kanáan, in the merchant-city he placed it; || and took then
one of the seed of the land and set it in a fruitful field, | as
a shrub by plentiful waters, as a willow he planted it, || that it
might shoot forth and become a trailing low-growing vine, |
that its branches might turn towards him and its roots be
under him: | so it became a vine, and grew branches and sent
forth off-shoots. || And there was a great eagle of great wings
and rich plumage: | and behold this vine bent its roots to him,
and sent its twigs to him that he might water it, from the beds

If any one desires, however, to know more definitely wherein the treason consists, which is mentioned xii. 12; xv. 8, and which just now rests as a burden upon Israel and its king, let him hear,

1. vv. 2-10, a riddle and symbolical representation, having reference to this strange case, that it may be seen whether he is strong enough to discover the bitter truth in this safe way. The great eagle [the Chaldean] which now fills the earth with his wide wings and various colours [his armies formed of very different nationalities], came to Lebanon [*i.e*, Palestine, Isa. xxxvii. 24], broke off the highest summit of this magnificent forest [the king Yekhonya, Jer. xxii. 20 sq.] and took it with him [captive] to Babel, which large merchant-city appears now to have been put in the place of the ancient traders, the Kanáanites or Phœnicians, xvi. 29; took then [instead of this high cedar] a scion from the land [the native Ssedeqia who was to be made king] and planted him in fruitful, well-watered land [Palestine], like a shrub or a willow which is planted by abundant water, yet only with the view that instead of a high cedar he might become a low, trailing vine, which should turn its branches to its lord [the Chaldean] and puts its roots under him; and thus it was [the Chaldean appointed Ssedeqia as his vassal; a vine cannot become a tall, proud cedar, but still it may be quite a luxuriant tree, Ssedeqia might have been contented with his position], vv. 3-6; comp. the very ancient figure Gen. xlix. 22. But to another eagle [the Egyptian king] this vine bent and shot out [deceitfully and treasonably] its branches and twigs from the rich beds where it stood [from Jerusalem], hoping that he would water it better, ver. 7; without any cause, for it was not badly planted

where it was planted; || in a good field by plentiful water was it planted, | to grow foliage and to bear fruit, to become a magnificent vine. || —Say: thus saith Lord Yahvé: will it prosper? will not he tear up its roots, and cut off its fruit so that it withereth, | so that all its sprouting leaves wither—without a great arm and without many people,—taking it forth from its roots? || And if it is planted, will it prosper? | will it not as soon as the east wind toucheth it wither utterly, | wither on the beds where it shooteth forth? ||

2. And Yahvé's word came to me saying: say now to the house of Disobedience: know ye not what these mean? | say: behold the king of Babel came to Jerusalem, took its king and its princes and brought them to him to Babel; || and took one of the royal seed and made with him a covenant, | laid him under an oath, and the magnates of the land he took away, || that the kingdom might be low, that it might not be lifted up, | that he might keep his covenant, that he might maintain it: || but he rebelled sending his messengers to Egypt, that it

[by the Chaldean], it might [without treason] have been very happy in such good ground [Palestine], ver. 8. And the question may well be put at once: will it [with such crooked conduct] be prosperous? On the contrary, will not he [the Chaldean] beat it to pieces and make it wither—not even by great military forces [comp. the explanation of ver. 17 and what Yéremyá says xxxvii. 10 in other words but with the same meaning]—in order wholly to root it up [carry it into exile, comp. ver. 16]? will not the first storm from the east [Chaldea] suffice to do this? vv. 9, 10. Ver. 5, קָח is evidently the name of a low shrub that grows by rivers, as in the following member the willow, the Aram. *kûhâ* appears to answer to it; ver 6 וַיִּצְמַח and וַיְהִי must be pointed as voluntatives, acc. § 347 *a*, so that the following לִפְנוֹת and יִהְיוּ correspond in the structure of the verse-members. כפן, ver. 7, in the primary meaning: the derived meaning *to starve* comes from that of *twisting oneself, having pain*. *The planted* vine, ver. 10, which accordingly depends upon him that planted it, which is not able to provide for itself. Lebanon, ver. 3, is not necessarily a poetic name for Jerusalem, ver. 12, since the explanation of the figure in the following strophe is by no means verbal. It is all the more important to observe the complete agreement of the thoughts which is kept up between both strophes. Only a

2, in the very full solution of the riddle which Hézeqiél himself subjoins and which follows it very closely, vv. 11-12, still greater prominence is i possible given to the absolute impossibility that he who has pledged himself so definitely by oath and covenant should obtain prosperity by his breach of faith: for the oath was at the same time an oath to Yahvé, as is expressly said ver. 19. Ver. 17 פרעה simply explains the foregoing אורתו, and the

might give him horses and much people: | will he prosper, will he escape who doeth these things, so that he breaketh the covenant and escapeth? || As truly as I live saith Lord Yahvé, surely where the king is who hath invested him, whose oath he despised and whose covenant he broke | —with him in the midst of Babel will he die; || and not with great power or a large host will he treat with him—Pharoah—in war, | with throwing up of ramparts and building of siege-towers, destroying many souls! || And he despised the oath, breaking the covenant, | and yet had given his hand and done all this: he will not escape! || Therefore thus saith Lord Yahvé: as truly as I live surely mine oath which he hath despised and my covenant which he hath broken | —I cast that upon his
20 head, || spread over him my net that he may be caught in my meshes, | bring him to Babel and contend with him there concerning his treason which he hath committed against me, || and all his best men in all his squadrons—by the sword will they fall, | and those that are spared to every wind will they be dispersed: | that ye may know that I Yahvé have spoken!||

3. Thus saith Lord Yahvé: but then will *I* take one from the high crown of the cedars and set— | from the highest of its shoots I pluck a tender one, and I even I plant it on a high and exalted mountain, || on the lofty mountain of Israel I plant it, so that it groweth foliage and beareth fruit and becometh a magnificent cedar, | and then all birds of every wing dwell under it, in the shadow of its branches they dwell; || that all the trees of the field may know that I Yahvé make low the high tree, make high the low tree, | wither the green tree, and make the withered tree to bud, | I Yahve speak and perform. ||

second member furnishes the explanatory antithesis without any further copula, just as iii. 5: without employing a great army against Egypt, the Chaldean's skill in the conduct of a siege will suffice to secure to him victory and the destruction of his opponent, as was before shown, ch. iv. Vv. 20, 21 after xii. 14, 15.—But this destruction cannot be the last thing that is visible to the prophetic eye and heart: and so

3, vv. 22-24, there follows a brief and beautiful description of the Messianic age, an entirely new reference being given to the same figures which had been commenced with. At last it will not be a Chaldean king, but Yahvé himself who will take a young, tender, branch (acc. Isa. xi. 1 sq.) from that summit

of the high cedars (the Messias), to firmly plant it upon the high and exalted mountain (Ssion, after Isa. ii. 2 sq.), in order that it may become a high cedar under whose shadow all birds (nations) may dwell—all this for the increase and confirmation of the knowledge of the true God. Comp. xx. 40; xxxiv. 14.

(3). *The true Divine righteousness.*

Ch. xviii.

Lamentation over the overthrow of the princes.

Ch. xix.

1.

xviii.

1 1. And Yahvé's word came to me saying: son of man! how come ye to use this proverb in the land of Israel | "the fathers eat sour grapes—and the sons' teeth are blunted:" || as truly as I live, saith Lord Yahvé, | no, ye shall not any more make use of this proverb in Israel! || For all the souls are mine; as the soul of the father so also the soul of the son—they are mine: | the
5 soul which sinneth it will die! || and when a man is righteous | and worketh equity and righteousness, || never ate upon the Mountains, nor lifted up his eyes to the Nuisances of the house of Israel, | never defiled his neighbour's wife, nor cometh near to an unclean woman, || oppresseth no one, giveth back his pledge, doth not commit robbery, | to the hungry giveth his bread and the naked covereth with clothing, || for interest giveth not and doth not take usury, from wrong withdraweth his hand, | establisheth just right between one and another, || walketh in my laws, and keepeth my judgments to do them: || he is righteous, live yea live will he! saith Lord Yahvé. ||

The lamentable fate of the Israelites of the present time (especially that of the kings, which has just been indicated, ch. xvii., which Yéremyá, ch. xxii. 10 sq., also bewails) appears to many contemporaries in Palestine in their sad despair as an application of the ancient maxim, that the children must suffer for the sins of the fathers (Exod. xx. 5), which almost ridicules divine justice; and this ancient maxim had received expression even in proverbs as the current view of the calamitous present (Jer. xxxi. 29): yet nothing can

(1) be in itself more erroneous than this view, vv. 2, 3. For he in whose hands are all souls, who is therefore not compelled by some external necessity to let the son die on account of the father,

10 2. And if he begetteth a violent blood-shedding son | and doeth only any one of these things,* || while he hath not done all this, | but hath eaten upon the Mountains and defiled his neighbour's wife, || hath oppressed the suffering and helpless, hath committed robberies, doth not give back the pledge, | and hath lifted up his eyes unto the Nuisances, hath committed abominations, || hath given for interest and taken usury—shall then he live? | he shall not live! all these abominations hath he done, to death with him, his blood be upon him! || But if he begot a son and he saw all the sins of his father which he
15 did, | saw them and doeth not such like, || never ate upon the Mountains and lifted not up his eyes unto the Nuisances of the house of Israel, | defiled not his neighbour's wife, || and oppressed no man, took no pledge and committed no robbery, | gave to the hungry his bread and covered the naked with clothing, || withdrew his hand from wrong, took not interest and usury, | did my judgments, walked in my laws: | he will not die through his father's guilt, he shall live! || When his father committed an injustice, robbed a brother, and did what is not good among his fellow-men: | behold he dieth through his guilt. ||

has connected condemnation and the terrors of death solely with the voluntary, inward ruin of the man, with sin, ver. 3, whilst whoever has in all directions and perseveringly followed Yahvé has at the same time from him the everlasting promise of life, vv. 4-9; for it is apparent from xxi. 8, 9, that the prophet does not understand this in the material sense as if a fatal calamity could not at some time befall the righteous. In the enumeration of the necessary virtues of this life Pss. xxiv. 4 and xv. are before the mind of the prophet, he quotes a good deal therefrom almost verbally, and where anything is altered, we discern particularly the influence of his age, which was already far distant from that of those Psalms. *Upon the Mountains*, or Heights (also those of miniature artificial description, comp. xvi. 24; xxii. 9), not to *eat* idol-sacrifices, vi. 13; an *unclean* woman acc. Lev. xviii. 19; instead of אִמּוֹת, ver. 9, which does not suit the connexion, it is better to read אוֹתָם, acc. ver. 19 and the LXX. Ver. 2, the customary commencement, *Son of man*, may be inserted acc. to the LXX.—And with regard

(2) to the special relation of father and son, it follows from this general principle, that a wicked son, who acts contrary to that model of life by no means attains the divine righteousness and escapes condemnation by virtue of the blameless life of his father, vv. 10-13; but it is for the same reason

* Germ. *Und thut nur irgend dieses.*—TR.

3. But, say ye "wherefore beareth not the son part of the father's guilt?" | —if the son hath done justice and righteousness, kept all my laws and done them: then he shall live! ||
20 the soul that sinneth it shall die: | a son shall not bear part of the guilt of the father, nor a father that of the son, | the righteousness of the righteous shall come upon him, and the unrighteousness of the unrighteous come upon him; || but when the unrighteous turneth from all his sins which he hath done, and keepeth all my laws doeth equity and righteousness: | then he shall live and not die, || all his transgressions which he had committed shall not be remembered against him: | by his righteousness which he hath done will he live: || have I then any pleasure in the death of the unrighteous? saith Lord Yahvé, | is it not much rather when he turneth from his ways and liveth? || but when a righteous man turneth from his righteousness and doeth wickedness, acteth according to all the abominations which the unrighteous doeth: shall he live? | —all his virtues which he hath shown will not be remembered, by his treason which he committed | and by his sins
25 which he sinned—by them he will die! || But say ye "the way of the Lord stayeth not the same!" | —yet hear ye of the house of Israel, shall my way not stay the same? | much rather your

certain, on the other hand, that the son of a wicked man who takes warning from the evil example and mends his life by no means comes under the divine condemnation through his father's guilt, vv. 14-17, since the father already bears his own punishment, ver. 18. The unusual phrase, אח מאחד מאלה, ver. 10, together with its verb ועשה, must also belong to the description of the father, supplying the antithesis to ver. 18, since the discourse does not pass specially to the son before ver. 11, with its emphatic antithetical והוא; accordingly אח, as xxi. 20, Ps. xlix. 8, has the force of אַךְ, and מֵאַחַד מִן, has acc. § 278 c in this place the force of a single particle meaning *any*; the entire phrase therefore has very much the force of כל אלה, ver. 11. Instead of מעני, ver. 17, מעול must be read acc. ver. 8 and the LXX.—But if it is objected

(3), why then shall not the son bear a share of his father's punishment, as indeed the ancient popular view taught, the answer to this is, that it would be, in the first place, wholly contrary to the divine nature, will and action, as had already been said, ver. 4, only intentional inward evil can bear the divine condemnation, and, secondly, because Yahvé has no pleasure in death and punishment as such, but gladly pardons the man that has sinned: whence the inferences with regard to this relation of son and father may be easily drawn, vv. 11-24. Or if the objection is raised, that the divine ways

ways stay not the same: || If a righteous man turneth from his righteousness and doeth wickedness and dieth therefrom, | he dieth by his wickedness which he committed; || but if an unrighteous man turneth from his unrighteousness which he hath done, and worketh equity and righteousness: | he keepeth his soul alive, || —he saw and turned away from all his trespasses which he committed, | so will he live, not die: || and yet they of the house of Israel say "the way of the Lord stayeth not the same" | what? shall my ways not stay the same, house of Israel? much rather your ways stay not the same! ||

30 4. Therefore every one according to his ways will I judge you, house of Israel! saith Lord Yahvé, | turn ye and turn from all your trespasses, that no transgression be a snare to you! || cast away from you all your trespasses by which ye have sinned, and prepare you a new heart and a new spirit! | and why will ye die, ye of the house of Israel? || For I have not any pleasure in the death of the dead, saith Lord Yahvé; | so be ye converted and—live! ||

are in the case of individual men unequal, that death or life is arbitrarily allotted to this or to that man, the reply must be, that on the contrary the ways and deeds of men only are unequal and variable, whilst in the divine treatment of the different conduct of men the greatest, most unchangeable uniformity and consistency prevails always and everywhere, vv. 25-29. Comp. the repetitions of all this below, xxxiii. 12 sq. — Accordingly there remains

(4) for the wise this only, that, inasmuch as every individual must answer for himself, they do not neglect the exhortation and admonition to seize the offered grace and pardon, vv. 30-32. The construction of the sing. יִתֵּן, ver. 29, *after* the plur. דרכיכם, is contrary to all rules of language, and we must read either דַּרְפְּכֶם with very few, or יִתְּכֵנוּ with many MSS. For it is not easy to suppose that יִתֵּן has this form instead of יִתְּכֵנוּ simply on account of the pause like יָבוֹא xx. 38.

xix. 2.

1 But thou take up a lamentation for the princes of Israel || and say:

a.

What is thy mother?—a lioness which made its lair among lions,
among full-grown lions brought up her whelps.

Then she brought up one of her whelps, it became a full-grown one,
and learned to catch prey, men he devoured:
but the Heathen heard of him, in their pit was he caught,
and they brought him with hooks—to the land of Egypt.
So she saw that she was deceived, her hope lost,
and took another of her whelps, to be a full-grown one she appointed him;
he went up and down among the lions, became a full-grown one,
and learned to catch prey, men he devoured,
broke down their palaces and desolated their cities,
so that the earth with its fulness became desolate at his loud roaring:
yet then the Heathen set against him round about out of the countries,
spread out their net against him—in their pit he was caught,
they put him into the cage with hooks,
and brought him to the king of Babel,
brought him into high strongholds,
that his voice might no longer resound upon the mountains of Israel.

b.

Thy mother is like a vine, like thee planted by the waters,
fruitful and vine-clad she became from many waters;
and had fine stems fit for rulers' sceptres,
and high among the clouds grew its stature:
so it appeared in its height, in the abundance of its branches.
Then was she torn up in anger, cast down to the ground,
and a storm from the east dried up her fruits,
rent away and dried up were her fine stems, fire devoured them:
and now she is planted in the desert,
in a land of drought and famine.
And fire went forth from her full-branched arm, devoured her fruit,
so that there is no longer a fine stem upon her, a sceptre to rule:
it is a lamentation and let it be one!

The present prince and king of Yuda, on account of the grievous transgressions, which have been indicated above, xii. 10 sq.; xv. and xvii. and cannot at present be corrected, cannot be saved, and Hézeqiél can only at once raise an elegy of lamentation over his unavoidable fall, singing thus by anticipation that lamentation which will some day be generally sung when the prophetic foreboding has been completely fulfilled, Amos v. 1 sq.; Rev. ch. xviii. Thus we have here a hymn of lamentation of this description, the language of which is really elegant and poetical. The hymn consists of two unequal strophes, each of which is occupied with a different figure.

1. The mother of Israel and in that way of the prince, the ancient Community, may be compared to a lioness rearing her young: living in fellowship with other lions (kingdoms), she rears in course of time many whelps (brave young princes) until they become full grown (kings), ver. 2, after Isa. xxix. 1; Gen. xlix. 9, comp. *History of Israel*, III, 250, IV, 298 (III, 341, 839). One of her whelps became great and powerful (having been made king): but Heathen hearing of him and his power, and being displeased at his greatness, caught him as a lion in a pit and carried off the bound lion to Egypt, vv. 3, 4 (Yoachaz is therefore intended, 2 Kings xxiii. 31-33); she now, as a mother disappointed in her hope, took another of her whelps to make him a full grown lion (an independent king), who should protect and nourish her, but who likewise soon trod in all the violent destructive footsteps of his predecessor: and, alas, having their attention called to him also, Heathen rushed from all quarters (the mixed Chaldean host, xvii. 3) to catch him, and led him away safely secured to Babel! vv. 5-9 (Yechonya is therefore intended, comp. *History of Israel*, IV, 262 (III, 791)). Thus the former kings have been led captive to the South and to the North, this is a lamentation concerning what is actually past: and what will be the fate of the present king? will he become merely like one of his predecessors, he being led away whilst the Community remains? That is no longer possible: the entire Community also must fall with *him* as its last king, and as the death of the lioness cannot very well be conceived, an entirely different figure is

(2) made use of in the second strophe, vv. 10-14, that of the Community as a vine widely branching in luxuriant wealth, planted *like this king himself*, acc. xvii. 5 sq., by the water, a vine upon which fine stems rise to such a height that they may be used as rulers' staves (sceptres), particularly one of them (the stem of Davîd), vv. 10, 11; but a flame (from heaven) and a storm from the East (as in the figure xvii. 10, which is throughout very similar) cast down the vine so that her stems dry up and she goes as it were into the desert (into exile, acc. Hos. ii. 16), vv. 12, 13, a fire [of war] thus kindled proceeds precisely from the fine, lofty stem with such destruction that a stem of that kind, a sceptre (a king) is no longer possible: and as the lamentation thus issues in a purely prophetic conclusion, at last it is said, ver. 14, it is a lamentation and is intended to become such! hence וּלְהִי is the better pointing, which also accords with xxxii. 16. נוֹחֵל, ver. 5, is acc. §§ 117 *f*, 123 *c*, from חוּל, lit. to feel oneself tortured, weak, then to despair, like the Aram. *auchĕl*, Barhebr. p. 403, 16; 415, 4 and *to be deceived*. Instead of וַיֵּדַע, ver. 7, we must read וַיֵּרַע with the LXX (who only misunderstand it) and Targ. The strange word בְּדָמֶיהָ, ver. 10, which

the existing pointing treats as if it meant "with thy blood," is both here and xxvii. 32, where it is pointed differently again, more correctly pointed בִּדְמֻךְ like שִׁמְךָ, the meaning "in thy likeness, *i.e.* like thee," being here all the more appropriate inasmuch as it is probably said of Jerusalem that it is planted by fine, plentiful waters, while the vine itself really does not require water so directly, hence the different comparisons, xvii. 5. מַיִם and מַטּוֹת vv. 11-14, to be understood acc. § 177 *c. d*; it is only accidentally that the second member of ver. 11 has reference to the one Davîdic stem, comp. the still plainer sing. of ver. 14. עֲבֹתִים, ver. 11, must, as xxxi. 3, 10, 14 (where the LXX understand it correctly), signify *clouds*, possibly from a sing. עֲבֹת fem. of עָב.

This lyric is the model of an elegy. See *Dichter des Alten Bundes*, Ia, p. 152. Indeed, artistically considered, with regard to the construction of the verses, it is the most elegant and smoothest (*schmelzendste*) of any in the Old Testament. The long verse predominates, but it is in almost every case divided in the middle into two distinct halves, in such a way that the second half, suddenly severed, follows mournfully only like a brief passing echo. The characteristic feature of the two strophes, into which the whole lyric is divided, occurs again, therefore, in the structure of the verse.—But as its subject-matter is aimed ultimately at the king Ssedeqia, who was still alive and reigning, the two kings Yoachaz and Yoyakhîn, whose reigns were so short and so unfortunate, and who were led captive in different directions, being treated as his prototypes, we must read נְשִׂיא with the LXX., instead of נְשִׂיאֵי. Hézeqiél supplies another instance of an elegy commencing like this, ver. 2, with a question, xxvii. 32.—Instead of the strange looking בדמך, ver. 10 (or acc. xxvii. 32 כדמך), we might conjecture as a better reading בְּגֶפֶן כַּרְמֶל, *as the vine of a fruitful field*; but Hézeqiél does not use this word כרמל elsewhere in any of its possible meanings, and the alteration is unnecessary.

4. *Historical explanation.*

Ch. xx.

As the historical occasion which had most strongly urged the prophet in the above year to such reflections was too briefly mentioned above xiv. 1, he returns here at the end more definitely to it, and describes at length how little he was able to proclaim, by reference to the examples from the earlier history of the Community, unqualified consolation and unmixed hope to the men who then inquired of him. The style of this address is purely didactic. It is evident from the subject-matter of the two pieces, which forbids the supposition that there is any real difference in the thing itself, that the incident referred to xiv. 1 was certainly not different from that which is

now mentioned. This is further supported by the similar recurrence to a previously mentioned historical incident by Yéremyá, Vol. III. p. 264. We have therefore the date of these series of pieces fixed by xx. 1.

xx. And it came to pass in the seventh year on the tenth of the
1 fifth month—there came some of the elders of Israel to inquire of Yahvé, and they sat down before me; and Yahvé's word came to me saying: son of man! speak to the elders of Israel and say to them: thus saith Lord Yahvé: to inquire of me are ye come? | as truly as I live—I will not be inquired of by you! saith Lord Yahvé. || Wilt thou judge them, wilt
5 judge, son of man? | —the abominations of their fathers declare to them, || and say to them: thus saith Lord Yahvé: | at the time when I chose Israel, and raised my hand to the seed of the house of Yacob,* | and revealed myself to them in the land of Egypt, | raised my hand to them saying: "I am Yahvé your God!" || on that day I raised my hand to them to lead them out of the land of Egypt | into the land which I had sought out for them, flowing with milk and honey as an ornament of all lands, || and said to them "throw away every one the detestations of his eyes, and with the Egyptian Nuisances defile not yourselves: | I am Yahvé your God!" || But they resisted me, and would not hearken to me, | threw not away every one the detestations of his eyes, and forsook not the Egyptian Nuisances, | so that I said I will pour out my burning wrath upon them, spend mine anger upon them in the midst of the land of Egypt: || yet I acted for my name's sake, that it might not be profaned before the Heathen in the midst of whom they were, | before whose eyes I had declared to them that I would lead them out of the land
10 of Egypt, || and led them out of the land of Egypt | and brought them into the wilderness, || and gave them my laws, and my judgments I made known to them | by which man liveth if he doeth them; || still I gave them my sabbaths, to serve for a sign between me and them, | that they might know that it is I Yahvé who halloweth them. || —But they resisted me they of the house of Israel in the wilderness, | my laws

* *i.e.* swore to them.

they followed not, and my judgments they despised by which man liveth if he doeth them, and my sabbaths they profaned greatly, | so that I said I would pour out my burning wrath upon them in the wilderness to destroy them : || yet I acted for my name's sake, | that it might not be profaned before the
15 Heathen before whose eyes I had led them forth; || still I raised up my hand to them in the wilderness | not to bring them into the land which I had given them, flowing with milk and honey as an ornament of all lands, || because my judgments they despised, and my law they followed not, and my sabbaths they profaned, | for after their Nuisances went their heart: || yet mine eye spared them not to destroy them, | and I did not make an utter end of them in the wilderness, || but said to their sons in the wilderness "your fathers' laws follow not, and keep not their judgments, | and with their Nuisances defile not yourselves ! || I am Yahvé your God : my laws follow ye, | and
20 my judgments keep ye and do them, || and my sabbaths hallow ye | that they may be for a sign between me and you, that ye may know that I am Yahvé your God !" || —But the sons resisted me, | followed not my laws, and kept not my judgments to do them by which man liveth if he doeth them, profaned my sabbaths, | so that I said I would pour out my burning wrath upon them, spend mine anger upon them in the wilderness : || yet I held back my hand and acted for my name's sake, | that it might not be profaned before the Heathen before whose eyes I had led them forth; || still I raised my hand in the wilderness | to scatter them among the Heathen, and to disperse them in the countries, || because they did not my judgments and despised my laws and profaned my sabbaths | and their heart went after their father's Nuisances; || and still I gave them laws which were not good | and
25 judgments by which they do not live, || and defiled them by their gifts, by the presentation of every first born, | that I might make them amazed, that they might know that I am Yahvé ! || —

Inasmuch as they who sought from the prophet direction and comfort because their hearts at bottom still clave to their idols (as appears from vv. 30-32 and xiv. 3, 4), after all looked only for such prophetic counsel as should correspond with their low prepossessions and aims, it is impossible that higher thought and counsel should strictly have any communication with them, so as to give answers and be interrogated by them at their desire,

vv. 1-3. But if the prophet is willing to speak to them in some other way, correcting, judging and censuring them (compare xx. 2; xxiii. 36: the question in the first member of ver. 4 forms, like vv. 30, 31, a kind of protasis), the most natural thing is,

(1) vv. 4-26, that he first point them to the history of their fathers, in order to illuminate the dark present by means of the light of past history. Now, the examples of ancient history teach, on the one hand, that their fathers when they were just being formed into a nation sinned then also in many ways against that which was given to them and against the salvation which had commenced, and if Yahvé always delivered them again and led them from one degree of prosperity to another, this was not done in the least for their deserts, but purely for the sake of the divine name, *i.e.*, in order that the kingdom of Yahvé might be advanced in the earth. It teaches, on the other hand, that if the divine mercy thus prevails in general in the place of strict retributive law, still at the same time the wicked deed had always its evil consequences, and never remained wholly without retribution: and this is a plain proof that the rebellious disposition, which cleaves to ungodliness, can never attain the end it has in view. Thus three cases of the national disobedience are here produced in chronological order from the sacred history, and it is observed in each instance, how instead of the first resolve of wrath to destroy the entire nation as unworthy (for all wickedness threatens general destruction), mercy again prevailed, but, nevertheless (גַּם*), in no case so that a certain restraining of his mercy, or a partial chastisement of the people on the part of Yahvé, was escaped: and these disastrous consequences, which notwithstanding all the mercy, are still always necessary, are made more serious on each successive repetition. The way in which this last circumstance is described is with reference to this piece of greatest importance, and is also remarkable as an example of Hézeqiél's view and treatment of the sacred history. First, vv. 5-12, the nation while still in Egypt receives the general command to put away the idols (a very simple but vastly comprehensive requirement!), and though sinning against this command, is led out of Egypt and receives the good laws, but is nevertheless restricted by the compulsion of the rest-days, as of an external sign that had been rendered needful, and must submit to be externally impelled by them to the knowledge of the truth; Ex. iii. sq., xx. Next, vv. 13-20, as the nation sins against these laws and rest-days in the desert, it is again spared as a whole, but must nevertheless endure the still more serious restriction, that only the sons (the rising generation) are destined for the Holy Land, the rest dying in the desert; Num. xiv. Thirdly, vv. 21-26, these sons also sin like their fathers; accordingly, notwithstanding the general forbearance towards them, two still more severe decrees are issued, the threat (now being carried out) of exile and dispersion (Lev. xxvi., Deut. xxviii), and then the hard laws with regard to the sacrifice (presentation) of the first-born of all kinds, Ex. xiii. 12, or rather Num. xviii. 15 (since this passage is later, and in so far is more suitable to the period here required), comp. *Antiquities of Israel*, p 401 (348), which the prophet at the same time calls a *defilement*, because it was not a great step from the sanguinary sacrifice of the first-born of animals to

* See § 354*a*.—*Tr.*

Therefore speak to the house of Israel thou son of man, and say to them: thus saith Lord Yahvé: | in this too did your fathers revile me, in that they committed treason against me, || and I indeed brought them into the land which I had raised my hand to give them, | but they descried every high hill and every thick tree and there offered their sacrifices, | and there brought the provocation of their offering, and there set up their sweet savours, and there poured out their drink offerings, || so that it was said to them, "what is the High-place?—that where ye the *high* sinners are!" | and thus its name High-
30 place is called to this day || —therefore say unto the house of Israel: thus saith Lord Yahvé: by your fathers' way do ye defile yourselves | and after their detestations do ye go a whoring || and by making your gifts, by the presentation of your sons in the fire do ye defile yourselves with all your Nuisances to this day— | and should I let myself be inquired of by you, house of Israel?—As truly as I live (saith Lord Yahvé) no

the sacrifice of the human first-born in the same way (to Moloch), and because this often occurred. It is apparent also from vv. 31, 39, that Hézeqiél has the sacrifices to Moloch especially in view in ver. 26: but the phraseology of ver. 26 is quite general, and below, xliv. 30, the firstlings of fruits are, in fact, demanded as if the firstlings of living creatures were intended to be abolished; a remarkable indication of Hézeqiél's views. The design mentioned at the end, ver. 26*b*, to make the people amazed by means of such severe commandments with their evil consequences, and to bring them to the knowledge of better things, is quite suitable. Ver. 15 it is easy to insert לָהֶם after נתתי, with the LXX.

(2.) The application, vv. 27-44, is easily made. If it is certain that treason, public, insolent, and wanton worship of other gods upon the High places, even with the sacrifice of children, was in the case of the fathers a heinous transgression, so much so, that from the word *bâma*, *i.e.*, Height, the proverb and paronomasia were made, *bâma* means "the place where ye fornicators *bâîm* are" (בוא with this bad sense, comp. זנה, ver. 30; ver. 29 must be from an older prophet), vv. 27-29, and if such abominations are still continued, it appears clearly enough how little Yahvé can give counsel and comfort to the men of the present time, if they still adhere like their forefathers to the same abominations, vv. 30-32. Yes, certainly, not gently, but with overwhelming fiery zeal, must the (Messianic) rule of Yahvé arrive, which will some day again revive and make itself more powerfully felt, to bring back the nation from its second exile into the great desert between Babel and Palestine, the desert of the nations (where many nations meet from all quarters, Syrians, Arabians, etc., in contrast with the Egyptian desert of earlier times, the little desert between Egypt and Palestine), but there to contend with it touching the past, which had been

I will not be inquired of by you! || and that which cometh into your mind—it will not come to pass, | ye who say "we will be as the Heathen, as the families of the countries worshipping wood and stone!" || As truly as I live, saith Lord Yahvé— | surely with strong hand and outstretched arm and fury poured out will I rule over you, || and will lead you forth out of the nations, and gather you out of the countries wherein ye are scattered | with strong hand and stretched out arm and
35 fury poured out, || and bring you into the wilderness of the nations | and contend with you there face to face; || as I contended with your fathers in the wilderness of the land of Egypt, | so will I contend with you! saith Lord Yahvé. || Then I make you pass by under the rod | and bring you by number into the land of the covenant, || and separate from you the rebellious and those that are backsliders towards me: | out of the land of their pilgrimage will I lead them forth, but into the land of Israel will they not come, | that ye may know that I am Yahvé! ||

But ye of the house of Israel—thus saith Lord Yahvé: go serve every one his Nuisances: | yet at last—certainly ye will always hearken to me, and my holy name profane no more with your gifts and Nuisances!—|| For on my holy mountain on the exalted mountain of Israel (saith Lord Yahvé)— | all the house

ruined by their sin, to bring the reformed, who had been carefully selected (as a shepherd knows his sheep), into the land of the covenant (the covenant intended is described, xvi. 60; xviii. 31), but to bring those who cannot be reformed first, in order to separate them from this covenant (of the new eternal Community), vv. 33-38. All the words, vv. 27-29, are just as interrogative as those of vv. 30, 31*a*, so that the first words of ver. 30 merely repeat more briefly the beginning, ver. 27, and the apodosis of this long double interrogative and conditional sentence does not follow before ver. 31*b*, with the opposite question. In that case the interrogative *yet* of ver. 27 signifies: besides all the rest that has been said above in this further did they? comp. xxiii. 38. With ver. 37 comp. Jer. xxxiii. 13 and Lev. xxvii. 32; instead of בְּמַטְּרֹת we must take part of the reading of the LXX. בְּמִסְפַּר אֶל אֶרֶץ; further, ver. 29, וָאֹמַר instead of וָאֹמַר, as above, xiii. 15, see p. 77. What signifies therefore

(3) the opposition of those who are now living against this great eternal destination of the people? although they resist ("Isa." l. 11; Rev. xxii. 11), they will yet at last acknowledge the truth, ver. 39: for the coming of the age of perfection is certain, the glorification of the ancient sanctuary with

of Israel, all upon earth will there serve me, there will I gladly accept them and there require your consecrated things, and the firstlings of your presents with all your holy things. || With sweet savours will I gladly accept you | when I bring you forth out of the nations and gather you out of the countries wherein ye are scattered, | and hallow myself in you before the eyes of the Heathen, || that ye may know that I am Yahvé, when I bring you into the land of Israel, into the land which I raised my hand to give to your fathers, || that there ye may remember your ways and all your deeds whereby ye are defiled | and loathe yourselves openly for all your wickednesses which ye have done, || —that ye may know that I am Yahvé, when I act with you for my name's sake, | not according to your evil ways and according to your corrupt deeds, ye of the house of Israel! saith Lord Yahvé. ||

pure offerings after the redemption of the exiled nation,—certain also in order to bring the redeemed to the true knowledge as regards their former transgressions, and so to confirm the other still greater truth which is conveyed by the ancient history, the truth that mercy is after all in Yahvé the highest thing, outliving all else, vv. 40-44.

3.—THIRD PERIOD.

Ch. xxi.—xxiv.

Belonging to the third year before the destruction.

And lo, the great event which the prophet had several years foretold without gaining credence, the siege of Jerusalem by the Chaldean king who was determined this time upon an inexorable destruction, now actually arrived with surprising haste; Nabukodrossor started with his army from the North-east where Hézeqiél dwelt towards the South, and began the siege, which after a few incidents ended with the conquest and the overthrow of the ancient kingdom. It is natural that the prophet should be seized with the most violent agitation and sorrow at the actual arrival of this great crisis of things, although he had long before in spirit beheld its necessity: as a man, as a member of his nation, as an exile torn from the

sanctuary of his country and of the temple, his feelings were also deeply moved; with the most intense interest his foreboding soul followed the march of the Chaldeans from the very beginning step by step, as though it outstripped the actual occurrences, xxi. 2, 3; xxiv. 2, and evidently his prophetic activity was exerted with the utmost intensity just at the commencement of this new turn of affairs, comp. xxiv. 18. But of what avail in this age was the most violent grief, the most intense activity, the most forcible speech and admonition? He could neither seriously suppose that the final destruction of the kingdom which had commenced could now be stayed and deferred, for he had long ago foreseen that this great general final punishment must only too certainly come; nor could he on reflection hope that even this impending extreme trial could exert forthwith a beneficial influence ending in the true reformation either of those who were besieged in Jerusalem or of his fellow exiles, for he knew and saw daily still more how deep root the false perception and action had taken in the nation and how little possible it was that a rapid reform should take place even by means of the most severe calamities. Accordingly it only required a great stroke in his own family, the death of his wife, to serve as a divine sign, as a higher intimation, that he must from this time forth rather hold his peace with reference to his people, until that which was inevitable had taken place, and a new era should arrive with new conditions, requirements, and duties. The great crisis which the time looked forward to as in oppressive silence, closes also the past series of his discourses and brings a painful, gloomy pause into all his labours as a speaker, xxiv. 18, 25-27.

A special part was played by the people of 'Ammôn at the beginning of the time when the prophet spoke under such unusual agitation. This people, together with the related Môab, supposed in those years that it had a right to revolt against Nabukodrossor, and stirred up Ssedeqia to war, acc. Jer. xxvii; as a fact, many of the Davidic royal family manifested peculiar

confidence in this people even after the fall of Jerusalem, Jer. xli. 10 sq. We can understand why the exiles grew particularly attentive to these difficulties which were forming upon the north-eastern frontier of Yuda: and some would like to expect good results from 'Ammôn's revolt, others imagine that Nabukodrossor will now be compelled first of all to look after 'Ammôn, as this country lay between the Euphrates and Palestine. The anticipations and prophecies of Hézeqiél were of an entirely different nature.

The memory of all the thoughts and vicissitudes of this most eventful time passing before him as he now takes up his pen, the prophet describes (1), ch. xxi., what he said in the first moment when the terrible report of a near warlike expedition reached him: whilst in his neighbourhood there was no suspicion that just then the great sword of vengeance would fall upon the sacred city, but people thought and desired that it might descend upon the ancient enemy 'Ammôn which had long deserved punishment, the prophet knew and prophesied it, and even the unusual character of the description, with its exceedingly agitated, violently bounding movement, bears in each of its four strophes the most marked traces of the extraordinary excitement of that time (comp. Isa. xxi. 1-10).—But when the first alarm is past and the higher necessity in this matter also has been perceived, the discourse becomes (2), ch. xxii., calmer in the consideration of the great incorrigible transgressions of the capital city which are only too valid a justification of the final punishment.—(3) Meanwhile the troops as was announced, ch. xxi. advance further, and one day it appeared vividly to the prophet, who though far from the scene itself followed this march with his spirit, as if the army must exactly on that day have arrived before Jerusalem and as if he must specially note that day: and the anticipation of the prophet must at that time have been pretty nearly or quite correct, since the date xxiv. 1 accords historically with 2 Kings xxv. 1 completely. A violent war is a fire and all fire can

purify: but will this fire purify Jerusalem in its present condition? This cannot unhappily be anticipated by the prophet, and so the last possible hope for the present time vanishes! xxiv. 1-14.—It is then (4) that the forced pause arrests this activity of the prophet which has been so intensified by sorrow; his public discourse to the people is turned into oppressive silence, and it seems to him as if his fellow exiles, even if the report of the fulfilment of his terrible anticipation should now actually prove true, would likewise succumb to a merely hopeless sorrow without any true inward relief or repentance, and a veil is drawn over the great impending calamity, xxiv. 15-27.

Ch. xxi. was certainly written before the destruction and has its own peculiar freshness of colouring and deep agitation. Between ch. xxii. and ch. xxiv., which are closely related as regards peculiarities of language also (*e.g.*, the expression *city of blood* is only found xxii. 2; xxiv. 6, 9), the prophet appears to have subsequently inserted the longer piece ch. xxiii., a variation of the figures of harlotry which had already, ch. xvi. been worked out at greater length, Samaria and Jerusalem in this instance being both treated as the two chief harlots who deserve to be punished, the piece being in respect of style also like ch. xvi. While however ch. xxiii. corresponds entirely in other respects with ch. xvi., the former lacks the joyous Messianic conclusion, clearly not unintentionally, since the oppressive sulliness of approaching death rests upon this entire series, with which the bright free Messianic view would not harmonize.

(1). *The true sword of vengeance and its aim.*

Chap. xxi.

1.

xxi.

1* And Yahvé's word came to me saying: son of man! set thy face toward the south and preach against the south, | and

* A.V. xx. 45.—*Tr.*

prophesy against the forest of the field southwards, || and say to the southern forest: hear Yahvé's word! | thus saith Lord Yahvé: behold I kindle a fire in thee—that devoureth in thee every green tree and every dry tree, | the flaming flame shall not be quenched, and all faces from the south to the north shall blaze in it, || that all flesh may see that I am Yahvé | who have kindled it so that it be not quenched! ||

Then said I "yet oh Lord Yahvé! | they say of me is he not simply using riddles?" || and Yahvé's word came to me saying: son of man! set thy face towards Jerusalem and preach against the holy places, | and prophesy against the land of Israel, || and say to the country of Israel: thus saith Yahvé: I come to thee and draw my sword out of its sheath, | and cut off from thee righteous and unrighteous! || because I cut off from thee righteous and unrighteous | —therefore shall my sword go forth out of its sheath against all flesh from the south to the north, || that all flesh may know that I am Yahvé | who hath drawn forth his sword out of its sheath, so that it may not be restored! || But thou son of man! sigh, | with bruising of loins and with bitterness sigh before them! || and if they then say to thee "wherefore sighest thou?" then say: for the news because it cometh | when every heart will melt and all hands grow weak, and every mind fainteth and all knees flow with water: | behold it cometh and is accomplished! saith Lord Yahvé. ||

1. The thought that the divine punishment shall immediately come upon Israel by the Chaldeans, is brought forward first, vv. 2-4, with winged brevity and compression, in almost entirely symbolical language. From the North, where he is, Hézeqiél must turn towards the South, that is, towards Palestine, which is more specifically designated by the name "forest of the field," *i.e.*, Lebanon (xvii. 3; Isa. xxix. 17; Jer. xxii. 23): soon a fire will seize all trees of this forest, the green and the dry ones, (*i.e.*, of various degrees of guilt, as is explained, vv. 8, 9), from the flame of which fire all faces even to the furthest North, will glow, and from the unquenchable heat of which all mortals may infer who has kindled it. In the last words the description then gives certain hints regarding its real meaning, and the phrase "all faces glow therein" is evidently only a variation of the similar one Joel ii. 6, which was in the prophet's mind.—But as this, as is indicated in the discourse itself, ver. 5, is expressed very enigmatically, the further explanation follows, vv. 7-10, where the more expressive figure of the sword is immediately introduced and kept up throughout the piece: this sword goes forth from its sheath to smite more than Israel in the South,

2.

And Yahvé's word came to me saying: son of man! prophesy and speak: thus saith Yahvé: | say:

a.

A sword a sword is sharpened, and is also whetted,
to hold a slaughter is it sharpened,
to have flashes is it whetted:
no weak rod of my son, the softest of all wood;
and they had it whetted to be grasped with the hand,
it is sharpened the sword, and it is whetted
to put it into the hand of the slayer!

and not to be put back until it has accomplished its great design. Let the prophet, who first, and while others neither know nor surmise anything of it, receives these evil tidings (vii. 26) at once bitterly sigh with the most violent pain (smiting his loins, comp. ver. 17; vi. 11, (xxv. 6) as women beat their breasts, xxiii. 34; Isa. xxxxii. 12): his example will quickly be followed by all with profound terror, vv. 11, 12.

2. The twofold thought of the first strophe having been thus divided, the nature of this sword is described in the next place. But when this has to be done, the thought of the terrible manner in which it will ravage grows giddy as it were, so that suddenly a dithyrambos escapes from the prophet's mouth. The agitated, burning stream of this wild lyric flows on through four short strophes, which, as in the case of an elegy, only gradually grow calmer as they find relief in utterance, two of the strophes having seven, the third six, and the last four verses. For the sword is sharpened (*a*) to be used as a sword of slaughter, whetted to strike terror by its flashing even from afar—verily, no weak rod such as a child might be chastised with, this softest wood; sharpened finally to be put into the hand of a destroyer (as to whom, see the third strophe), vv. 14-16. Therefore (*b*) the prophet is compelled to break out in violent convulsed utterances of his pain, since this sword is directed against the common people and princes of his own nation and has further been proved as at the same time as only too truly no soft rod but as the hardest and sharpest steel, vv. 17, 18. But (*c*) of what avail is this sorrow? The sword must come! Let the prophet therefore prophesy and himself give the loud signal with his hands (comp. ver. 22), that the sword may suddenly come from all sides again and again as if multiplied, that sword of death by which the great dead man, *i.e.* the king, must fall (comp. ver. 30); it must come for one thing on account of the great terror and the great defeat which are included in the divine appointment! vv. 19, 20. Let it therefore (*d*) gather itself in the South (acc. vv. 2-4) or in the North to the attack

b.

Cry and howl son of man!
for even it cometh upon my people, even it upon all the princes of Israel,
reserved for the sword are they with my people:
therefore smite upon the thigh!
For it is tried—and what?
whether it is also a soft rod!
that will not be, saith Lord Yahvé.

c.

But thou son of man! prophesy and smite hand upon hand:
that the sword may be threefold redoubled, the sword of the slain!
it is the sword of the great slain man which hemmeth you in!
in order that the heart may melt, and there be many calamities at all their gates
do I give the wielded sword that is made only to flash,
for slaughter it is whetted.

d.

Gather thee [thou sword] southwards, attack northwards:
whithersoever thy edges are set
so I also smite one hand upon the other,
and vent my burning wrath! I Yahvé have said it.

(that sword which can be so easily doubled or trebled), in whichever direction its edge may be directed, Yahvé will also then vent his wrath (his punishment), supplying the terrible sign for the destruction of that district, vv. 21, 22, comp. xxii. 13.—It is not anything very remarkable that שִׁבְטִ should be construed as a fem. in the sense of a *rod*, vv. 15, 18, comp. מַטֶּה; but מְאֻסַת vv. 15, 18, may be derived from מסס, with the meaning *soft*, lit. *dissolving* §. 114 *b*, and in that case the previous נשׁישׁ is related to it (comp. the Aram. נְשִׁישׁ *weak*, Heb. אנשׁ *sick*), only that the latter word must thus understood be read in the *st. const.* נְשִׁישׁ acc. §. 293 *b*, just as מאסת, ver. 15, stands also in the *st. const.* As the meaning of the somewhat obscure words ver 15 is fixed by their repetition ver. 18 (where בֹּחַן must be accentuated as *perf. Pual*), אוֹ, ver. 15, must be taken as a negative particle = אַי or אַיִן, which is probably its force Prov. xxxi. 4. As to מגורי, ver. 17, comp. מְמַגֵּרָה Joel i. 17, and the note on Ps. lv. 16, *Dichter des Alten Bundes*, I, *b* 166; the word is from מגר = צפן, Job. xv. 22; xx. 26; ver. 19 חדר has the Aram. sense of *to surround*, and the

3.

And Yahvé's word came to me saying: But thou son of man! set thee two ways for the coming of the sword of the king of Babel, from one land let both go forth! | and a hand-post fashion thou, at the head of the way to a city fashion
25 it: || as a way for the sword to come set Rabbah of the sons of 'Ammôn | and Yuda with the fortified Jerusalem! || —For the king of Babel standeth already at the cross-way, at the head of two ways to obtain soothsaying; | he shaketh the arrows, consulteth the household gods, inspecteth the liver; || in his right hand he holdeth the lot "Jerusalem," | he is to set battering-rams, to open the mouth with a war-cry and to sound aloud with drums, | he is to set battering-rams at the gates, cast up a wall, build a watch tower: || then it seemeth to them as vain soothsaying, they believe they have weeks upon weeks, | whilst he maketh mention of the guilt in order to be taken! || Therefore thus saith Lord Yahvé: because ye are reminded of your guilt in that your transgressions come to

reading of many MSS. לכם may be taken instead of לחם; אבחת ver. 20, is most likely = אבכת from אבך Isa. ix. 17 = הפך, lit. the turning of the sword, that is, the wielded sword, which has the appearance of lightning, Gen. iii. 24, as the figure of lightning precisely is so often used in this passage; with regard to אח, ver. 20, see *ante* on xviii. 10; instead of מעטה it is better to read מִרְטָה, which is constantly found elsewhere. חִשִּׁים in the warlike sense, as שִׁית, Vol. II., p. 162.

3. And who shall wield this sword as Yahvé's hero? who shall be the slayer who has already been referred to, ver. 16? It might indeed appear as if this sword of vengeance must first go forth against 'Ammôn which is always so scornful and full of malicious joy at Israel's calamities and now is ready with the sword of war; in reality the question is simply whether he who is to wield this sword, the Chaldean king, will make his way to the capital of 'Ammôn or of Israel, both of which lie to the south-west of Babel; let the prophet therefore take note in what direction this way-post points in the immediate future! the true prophet must deem that right! vv. 24, 25. At present the Chaldean himself stands at a cross-road, and not knowing which way he must take first, he inquires of all his heathen oracles, the arrow-lot (so often referred to by the Arabs), the Penates, the entrails of sacrificial animals, and, lo, he draws Jerusalem as his lot (an arrow on which is written the name Jerusalem), as if Yahvé commanded him even in this way to attack Jerusalem with the cry of war and a scientific siege, vv. 26, 27: but to the God-forsaken inhabitants of Jerusalem the truth of his immediate attack seems still as but a false prophecy, they think there is time enough before that

light, your sins becoming visible in all your deeds | —because
30 ye come to remembrance, ye shall be taken by force! || And thou as the guilty falling prince of Israel, | whose day cometh in the time of utmost punishment: || thus saith Lord Yahvé: the turban must be removed and the crown taken away! | this is not this! low things must be made high and the high be made low; || ruins ruins ruins will I make her! | Also this—it is gone, till he cometh who has the right and I give it to him! || —

4.

But thou son of man! prophesy and say: thus saith Lord Yahvé against the sons of 'Ammôn and their scorn: | say thus: O sword sword which is drawn for slaughter, whetted as much as it can in order to flash— || as there is foreseen for thee vanity, as deceit is divined for thee | it is wished to put thee

takes place, while the Chaldean, as were he their Satan (xxix. 16), reminds God as it were of their guilt (their faithlessness towards him), as being serious enough to merit the siege and conquest! ver. 28. They shall therefore now, since their guilt, which they themselves will not remember, is revealed, and their transgressions come into divine remembrance, be taken by force, ver. 29, but the king (Ssedeqia), no innocent sacrifice of war, whose day of punishment comes at the time of the final punishment, *i.e.*, of the general overthrow (ver. 34; xxxv. 5), shall even see his crown dashed in pieces upon the ground, as a proof that everything may be reversed by Yahvé, — until the Messias comes to whom the right belongs to wear the crown and to whom it will be given, vv. 30-32. The words שְׁבֻעִי שָׁבֻעוֹת, ver. 28, as they must then be read, appear thus to supply the best meaning. The three *inff. const.* ver. 31, with the one *inf. abs.* חָבֹה are strange; and the phrase *this is not this!* which is thrown in between them must signify, the one is not the other, this corrupted earthly kingdom is not the Messianic kingdom which must arise and be established; then again immediately after—*also this* earthly kingdom with so many other earlier ones—*it is gone! actum est!* in the manner of an ancient proverbial phrase, so that in the construction the verb does not follow the fem. זֹאת; on לֹא הִיא, comp. Isa. xxiii. 13. The *inff.* are certainly to be taken acc. §. 328 *c*, as in xxiii. 30, 46, and so permitting the first person of אַשִׁימֶנּוּ to be brought out.

4. But 'Ammôn, to which its false prophets promise victory and greatness in a war with the Chaldeans, as if its sword ought and were able as the true sword of vengeance of God himself to smite the guilty of the earth, will prove so little (instead of the Chaldean) able to keep in its hands a sword of this kind (which on the contrary is already drawn against Jerusalem), that it will suffer the full fire of the divine punishment in its own land (conquered by the

upon the necks of those who fall as the guilty, whose day
35 cometh at the time of the last punishment: || therefore it must
be put up into its sheath! | There where thou wast created, in
the land of thy nativity will I judge thee, || and I pour out
upon thee my rage, with the fire of my fury I blow upon
thee, | and give thee into the hand of burning men, of the
smiths of hell! || for the fire thou shalt be food, | thy blood
shall remain in the midst of the earth, no mention being made
of thee! for I Yahvé have said it. ||

Chaldean), delivered as it were to the smiths of hell (משחת of destruction, death, in the manner almost of the legends of the devils in hell) vv. 33-37. Ver. 33 לְהָכִיל is *according to capability*, as xxiii. 32. And as the apostrophe of the sword ver. 33, 34, is not continued in ver. 35, it is better to read in the latter verse חָשֹׁב as *inf. abs.*, with the same signification as the four *inff.* of ver. 31. But afterwards it appears to be 'Ammôn (notwithstanding הזכרי, ver. 37,) that is addressed in the masc.: that this is however only appearance and תִּהְיֶה may be considered fem., will be made clear when xxiii. 32 is explained.

(2) *The judgment upon the incorrigible condition of Jerusalem.*

Ch. xxii.

xxii.

1 1. And Yahvé's word came to me saying: But thou son of man!
wilt thou judge wilt thou judge the city of blood, | then show
her all her abominations || and say: thus saith Lord Yahvé: Oh
city which shed blood in her midst that her time might come, |
and made Nuisances for herself in order to be defiled: || by thy
blood which thou hast shed thou art become guilty, and by thy
Nuisances which thou hast made thou art defiled | and hast
brought thy days near and reached thy years: | therefore I make
5 thee a scorn to the Heathen, and a mockery to all the countries, ||
all the near and the far off of these will mock at thee | "thou of
defiled name, thou full of tumults!" || —Surely the princes of
Israel were in thee each according to his power, | shedding
blood; || father and mother were despised in thee, the stranger
was dealt unjustly with in the midst of thee, | orphans and
widows were oppressed in thee, || my holy things thou scornedst |
and my sabbaths profanedst thou; || slanderers were in

thee in order to shed blood, | and upon the mountains they
10 ate in thee, lewdness was committed in thee, || a father's shame
some one uncovered in thee, | she that was hatefully defiled
was lain with in thee, || and one worked abomination with the
other's wife, and many a one defiled his daughter in law with
lewdness, | and many a one lay with his sister his father's
daughter in thee; || bribes they took in thee in order to shed
blood, | interest and usury tookest thou and overreachedst thy
neighbours unjustly—and me thou forgottest! saith Lord
Yahvé. || —So then I have smitten my hand at thy over-
reaching which thou hast done, | and upon thy blood guiltinesses
which cleave to thee: || will thy heart endure or will thy hands
hold out against the days which I will try with thee? | —I am
15 Yahvé that speaketh and doeth it! || And I scatter thee among
the Heathen, and disperse thee among the countries, | and
consume thine uncleanness from thee; || I avenge myself on
thee before the eyes of the Heathen, | that thou mayest know
that I am Yahvé. ||

If it is the prophet's purpose to explain at greater length, with words of judgment and censure, the transgressions of the city, which must bring upon her the punishments which have just been described as approaching, he may

(1), vv. 2-16, bring against her a two-fold accusation as a murderess and an unfaithful idolatress; infatuated as she was in respect of both, inasmuch as the sanguinary persecution of the innocent could only serve to provoke destructive commotions amongst her own inhabitants and to thus still more hasten the term of her life unto destruction (comp. xxi. 30, 34), and the worship of idols could only serve to defile her good name by unfaithfulness (Amos iii. 9; Isa. i. 21), but she determined that it should not be otherwise! vv. 3-5. How little have the marks of a blameless life as regards both ordinary human and higher divine duties been visible in her, how do almost all within her from the chiefs downwards follow all conceivable vices, wrong in civil and lawlessness in domestic life leading to the contempt of the sacraments of the true and to the practice of the superstition of the false religion, vv. 6-12, in three short sentences, each of them starting with the idea of bloodshedding as the ruling word fixed upon in vv. 2, 3, vv. 6-8; 9-11; 12, and ver. 6 is sufficiently explained by these similar commencements; אִישׁ לְזְרוֹעוֹ ver. 6 is acc. § 278 *b* *every one according to his might*, exactly what we call *absolute, autocratic* (Germ. *eigenmächtig*), which in the case of princes is the worst crime: and the second member says that this often leads to bloodshed.—Accordingly Yahvé in turn, as if full of angry astonishment at the madly daring attempts to do such deeds against him (as if they had courage and strength enough to contend against him when he actually brings about the appointed term), now smites together his hands, as a sign that the last hour must come, the dissolution and the violent destruction

2. And Yahvé's word came to me saying: son of man! they of the house of Israel are all become dross to me, | brass and tin and iron and lead in the midst of the furnace: | dross are they the silver become! || Therefore thus saith Lord Yahvé: because ye all became dross, | therefore will I now throw you together into the midst of Jerusalem; || as silver and brass and iron and lead and tin come together into the furnace, to blow fire thereon for melting: | so will I throw you together in mine anger and fury, place you and smelt you, || I will gather you and blow upon you with the fire of my indignation that ye may be melted in the midst of it, | and know that I. Yahvé have poured out my fury upon you! ||

And Yahvé's word came to me saying: son of man! say to her: thou art a land not to be rained upon, | which is no moistened in the day of burning anger! || whose prophets' uproar in her midst is like a roaring ravening lion: | souls they consumed to take riches and wealth, her widows they multiplied in her midst; || whose priests violated my law and profaned my holy things, between holy and common they did

of the past impure life! vv. 13-16, comp. xxi. 22. Instead of נְחַלְתְּ, ver. 16, which hardly gives a passable meaning, we conjecture נְחַמְתִּי, as the Niph. נִחַם *sich lechzen*,* comp. v. 13, even when used of anger is conceivable.

2. When that general degeneracy is considered, it may also be said, that the genuine silver which the city once appeared to be has so litttle stood the trial of the years that it has on the contrary now become nothing but dross and base metal, ver. 18 (this is also after Isa. i. 22; but it is better, according to ver. 19 also, to bring כֻּלָּם into the first member, contrary to the accents, so that, as is so frequently the case with Hézeqiél, the last words only repeat in a compressed form what has gone before). Therefore as base metal is again and again cast into the furnace in order wholly to separate the little genuine part which may perhaps still be found in it, they also shall all together be cast by Yahvé into the furnace of his hot wrath, that is, be driven together by the Chaldeans as by fire into the straitly-besieged fortification of Jerusalem, vv. 19-22, after Deut. iv. 20.

A fire may under other circumstances be perhaps moderated or quenched, but the land which the fire described ver. 22 (comp. ver. 31) is intended to fall upon, no rain can make fruitful and deliver from its heat, on the day when this fire of wrath actually comes from above ver. 24: all from whom moderation of the injuries and endeavours to stem the spreading ruin was to be expected, prophets, priests, and princes, help on the contrary to increase them, whilst the prophets desire in addition to patch up

* I do not find the reflexive *sich lechzen* in the German dictionaries. In the previous passage I have translated it, but perhaps wrongly.—*Tr.*

not distinguish, and the difference between unclean and clean
they did not teach, | and from my sabbaths they hid their
eyes so that I became common among them; || whose princes
in her midst are like ravening wolves, | to shed blood, to ruin
souls, in order to gain gain; || and her prophets overcoated for
them sham-work, giving visions of vanity and divining for them
lies, | saying "thus saith Lord Yahvé" though Yahvé spoke
not; || the people of the land practised injustice and committed
robbery, | oppressed the suffering and helpless, and treated
30 the stranger wrongfully. || Then I sought from them one who
might build a wall and put himself in the breach before me
for the land's sake, that I should not destroy it: | but I found
none, || and I already pour out my burning anger upon them,
in the fire of my fury I destroy them, I cast their way upon
their head! saith Lord Yahvé.

the evil by false prophecies (repeated after xiii. 10-16) and whilst the moral ruin spreads through the common people also, vv. 25-29: therefore since no one dares to apply the proper measures against the great danger threatened by his wrath (which the prophets especially ought to do, after xiii. 5), Yahvé must really send forth the fiery indignation which can no longer be restrained, vv. 30, 31. Thus from ver. 24 a different but kindred figure is suddenly added on to that of the furnace, which did not easily admit of more lengthy treatment, and in accordance with this new figure and also on account of the rhythmus מִמַּטָּרָה must be read, ver. 24, with the LXX, and גֻּשְׁמָה in the Pual. The part. ver. 3 in the first member acc. § 286 *g*, but so that the perf. follows in the second member. It is better to substitute עָשׂוּ for the second עשקו ver. 29, which cannot be very well repeated, and this emendation accords with ver. 7 and the LXX. Vv. 25-28 are all relative sentences to ver. 24.

Samaria and Jerusalem the two harlots.

Ch. xxiii.

xxiii.

1 1. And Yahvé's word came to me saying: || Son of man!
two women were the daughters of one mother: || they played
the harlot in Egypt, in their youth they played the harlot, | there
were their breasts pressed, and there they handled their virgin
bosoms, | their names were Oholah [*her-tent*] the elder, and
Oholibah [*in-her-my-tent*], her sister; || yet they became mine
and bare sons and daughters, | and their names were Samaria
5 Oholah and Jerusalem Oholibah. || Then Oholah played the

harlot though she was my wife | and lusted after her lovers,
the warlike Assyrians, || the governors and commanders
clothed in purple, | all of them charming young men, cavalry-
men horse-riders, || upon them she bestowed her harlot's arts
upon all the chosen sons of Assyria, | and by all that she
lusted after, by all their Nuisances she made herself defiled : ||
although she neither gave up her harlotry from Egypt, | because
they had lain with her in her youth, and they had handled her
10 virgin bosom, and had lavished their harlotry upon her. ||
Therefore I gave her into the power of her lovers, | the power
of the sons of Assyria after whom she lusted : || they uncovered
her shame, took her sons and daughters and slew her with the
sword; | so she became an example to women, and so they
executed punishments upon her. ||

Comp. all that was said above on ch. xvi. In this chapter the treatment of the case is confined in

(1) the first strophe, vv. 2-10, to the explanation of the misdoing and the fortunes of the elder sister, after brief information concerning the origin of both sisters. They were both already in existence in Egypt, at all events in their undeveloped youth [for the tribes of Yoseph and Yuda were thus early distinguished in Egypt], became thus early acquainted with the seductions of the Egyptians who had grown old in the service of idols, and bore, as by a divine foreknowledge of their future difference, the higher (as it were ideal) names *Oholah* [*her tent, i.e.*, not my tent, inasmuch as the true Mosaic tent and the seat of the purer religion did not come to Samaria] and *Oholibah*, words having a similar sound but very different meaning, which are here made into proper names, being also appropriate enough, as in the ancient Semitic families brothers and sisters often have names of a very similar sound and of kindred derivation, *e.g.*, Hasan and Husain. But it was not until they had been received by Yahvé in Kanáan as wives and having grown up had become famous in the world as queens, that they obtained the names by which they were known in the world in addition to the former ones, vv. 2-4. It is more plainly said ver. 37 than ver. 4, that their children, *i.e.*, the various members of the two communities of Yahvé were also his children, comp. Isa. i. 2. But the elder sister had an adulterous passion for the Assyrians (that is, for their characteristics, which were those of heathen, comp. ver. 7 *b*, but as a foreign religion cannot be accepted without a liking and veneration for the nation which possesses it, she had so far a passion for the Assyrian nation itself), for those both splendidly clad and charming officers and fine soldiers, whilst at the same time she did not abandon the older (Egyptian) superstition, vv. 5-8; accordingly she was given over to the Assyrians, who in the end publicly disgraced her as a guilty adulteress [by the conquest and exile, comp. above on xvi. 37], vv. 9, 10. We must probably read קְרוֹבִים, vv. 5, 12, instead of קְרֹבִים, acc. § 155 *c*, as the meaning of the word is clearly *warlike;* instead of תְּכֻלֹת, ver. 6, we might be tempted to read תַּכְלֹת, acc. to ver. 12 and xxxviii. 4, did not

2. Her sister Oholibah saw that and lusted still worse than she, | and played the harlot still worse than her sister: || after the sons of the Assyrians she lusted, the warlike governors and commanders clothed in coats of mail, | cavalry-men horse-riders, all of them charming young men. || She saw that she was defiled, | that one way had they both: || and still multiplied her harlotries, | saw on the wall painted men, likenesses of the
15 Chaldeans drawn with vermilion, || girded with girdles round their loins, with turbans bound round their heads, all looking like captains, | as if they were sons of Babel whose native land was Chaldea: || after these she longed as soon as her eyes saw them, | and sent messengers to them into Chaldea, || and the sons of Babel came to her to the couch of lust, and defiled her by their harlotry; | so she was defiled by them, and her soul was lost upon them. || She uncovered her harlotries and uncovered her shame: | so my soul also lost her, as my soul had

xxvii. 24, 7, stand in the way and prove that מכלל must have some such meaning as *πανοπλία*. It appears from ver. 48 that the *name* שם, ver. 10, is intended to be a frightful and instructive one from the example of punishment.

If the actual history of the kingdom of the Ten Tribes is looked at instead of these representations of it, it is correct that this kingdom lost very early all true independence by its liking partly for Syrian (Assyrian) and partly for Egyptian customs and religions: but from the time of the prophet Hoséa it oscillated as a fact only between the alliance with the Assyrian strictly so-called and the Egyptian empire. But as Hézeqiél himself lived in the midst of the continuation of the ancient Assyrian empire, and this was always the first to present itself to his mind, it is easy to understand why he should in this case make it the principal foundation of his description. It is much the same thing when in the next strophe the final hesitation between Chaldean and Egyptian rule is almost exclusively spoken of.

(2.) Vv. 11-21. But so little did the lesser [younger] sister take warning by this mournful example which she saw before her eyes, that she adulterously loved even still more such foreign religions [and nations], ver. 11; particularly the Assyrians as her sister had done, ver. 12, then, further, notwithstanding that she was thereby already equal to her sister in point of profanity, especially the Chaldeans, vv. 13-18, whilst she never forgot to revive the ancient Egyptian unchastity, vv. 19-21. The Babylonian nation is manifestly intended to be described vv. 14, 15, comp. ver. 23, in the persons of its most attractive men, just as the Assyrians are described vv. 12, 5, 6: the only difference is that Jerusalem is said to have been led astray by the sight of the pictures of these men painted *al fresco* upon the wall; but as it would be a matter of no importance whether there were pictures of the Chaldean generals in Jerusalem at that time or not, we must consider that it was beautiful

lost her sister. || Yet she multiplied her harlotries, remembering the days of her youth | when she had played the harlot in the
20 land of Egypt, || and lusted after their concubines | whose flesh is as that of asses, and whose lust is like that of horses; || yea thou didst regret the lewdness of thy youth, | when they the Egyptians handled thy bosom, for the sake of thy young breasts. ||

3. Therefore Oholibah! thus saith Lord Yahvé: behold I stir up thy lovers against thee, those upon whom thy soul lost itself, | and bring them upon thee round about, || the sons of Babel and all the Chaldeans, Péqod and Shóa' and Qóa', all the sons of the Assyrians with them, | charming young men all of

figures of the gods which were represented in human form, *e.g.*, Mithras; and what foreign religions could at that time be introduced from Chaldean countries is told us viii. 16. The description ver. 15 is of Chaldean officers, with rich girdles and sword-belts on their loins, with broad turbans upon their heads; for סרוח appears in this passage, unlike xvii. 6, to have the force of סרך *to weave*, and מבול the force of the Arab. *ṭamṭl* or *ṭiml*, a kind of cloth, as the Qam. explains it although somewhat obscurely. It appears from the subsequent description of them that the *concubines*, ver. 20, are not intended to be such in the literal sense, being men and moreover too lascivious. The word accordingly is a satirical name for the magnates of the Egyptians, because they are like women (Isa. iii. 22), indeed wives of the second degree; and beyond doubt this witticism must be referred to an earlier prophet who had thus named them on account of their cowardly and base character. The context shows that ותרא must be read instead of ואראּ, ver. 13, since ver. 13 refers back to to ver. 11; ver. 21 עשׂות must be read as inf. Pi., acc. vv. 3, 8; nor is it difficult to read, עַשּׂוֹתָם מִצַּי, with a contemptuous reference to those first words ver. 3. Vv. 17, 18, 22, 28 נקע מן is in each case distinguished from נקע מעל in such a way that we have a play upon the word and the thought.*

(3) Vv. 22-35. Therefore the judgment of the younger sister will be like that of the elder one: just those in the love of whom she lost her soul and dignity, the Chaldeans and Assyrians, those fine officers, are the men who with their great military forces and every kind of weapon shall afflict, disfigure [cutting off her nose and ears] and strip her [conquer, plunder], doing this in such a terrible fashion that the displeasure of Yahvé himself will be felt in them as its instruments, the effect of which must be that finally all these perversities cease, vv. 22-27, yea the love of the paramours, never sincere, will change into open hatred when they thus act as the instruments of Yahvé, vv. 28-31, drinking the deep and wide cup of the divine punish-

* See Vol. I., p. 69.—*Tr.*

them governors and commanders, | captains and renowned men, all of them horsemen on horses: || they come upon thee with shoulder rein and wheel and with hosts of people, setting against thee buckler and shield and helmet round about, | and I place the judgment at their command, 25 and they judge thee according to their judgments; || I put my jealousy upon thee and they deal with thee in fury, | take away thy nose and ears, and thy survivors will fall by the sword; | they themselves steal thy sons and thy daughters, and thy survivors will be consumed with fire, || they strip off thy clothes | and take away thy splendid gear, || and I destroy thy lewdness from thee, with thy harlotry from the land of Egypt, | that thou lift not up thine eyes to them, and remember Egypt no more. || For thus saith Lord Yahvé: behold I give thee into the hand of those with whom thou playedst the harlot, | of those upon whom thy soul lost itself, || and they deal with thee in hatred, take away all thy gain and leave thee naked and bare, | that the shame of thy harlotry may be discovered, thy lewdness and thy whoredom: || I will do this unto thee | since thou whorest after the heathen, because thou makest thyself defiled with their Nuisances. || In the way of

ment, as formerly her sister drank it, she shall become the laughing-stock of all amid the most painful despair and stupor (Hab. ii. 15, 16), vv. 32-34, as she deserves, ver. 35. This connexion of the thoughts shows amongst other things that שִׁנְאַת, ver. 28, must have been a copyist's error for זְנוּת or זְנִית, comp. the same meaning ver. 22 (the connexion is wholly different xvi. 37), and that תַּהְיֶה, ver. 32, as well as xxi. 37; xxvi. 14 and תִּבָּנֶה xxii. 4, must stand for the fem. of the 2nd per. sing., comp. § 191 *b*. And since the words שִׁדַּיִךְ תִּנְתָּקִי, ver. 34, are plainly intended to express the most violent despair, as xxi. 17, and the previous member must correspond with this, there is nothing for it but to read חִרְצַיִךְ, *i.e.*, the Aram. form for חִלְצַיִךְ, instead of חֲרִשַׁיִךְ, and to take גָּרַם as meaning to break off, to consume, to bruise, a meaning which is all that is required Num. xxiv. 8 also, and is confirmed by the Arab. *garama* and *galama*. When in the midst of the figure of the cup, vv. 31-34 (where the phrase *thus saith Lord Yahvé*, ver. 32, is better omitted) some other clauses are introduced which simply elucidate this figure, ver. 32 *c*, 33 *a*, 34 *b*, that is clearly done only in in the same way as a cross web is woven into the principal web in order to give it greater prominence, whilst both very suitably cross each other completely in the *drunkenness and trouble* of ver. 33 *a*. Ver. 24 וְחַצָן, or as other MSS. have it וְחֲצָן, is very difficult; according to the context it is safest, as far as we see at present, to take it as having a similar force to that of the two following nouns, the three, as in Judges v. 10, denoting the three

thy sister wentest thou: | so I give her cup into thine hand! ||
*thy sister's cup shalt thou drink, the deep and wide one, |
(wilt become a derision and mockery as much as is possible, ||
wilt be full of drunkenness and trouble!) | the cup of desolation
and devastation, the cup of thy sister Samaria: || that thou
wilt drink and wring out (wilt bruise thy loins and tear thy
35 breasts!): | for I have spoken it, saith Lord Yahvé. || Therefore
thus saith Lord Yahvé: because thou hast forgotten me and
thou castedst me behind thy back: | therefore bear thou also
thy lewdness and thy whoredom! ||

4. And Yahvé spake to me: Son of man! wilt thou judge
Oholah and Oholibah, | then declare to them their abomina-
tions, || how they committed adultery with bloody hands, and
with their Nuisances committed adultery, and even their chil-
dren which they had borne to me they presented before them
for food! || Moreover they did this to me: | they defiled my
sanctuary in that day and profaned my sabbaths; || when they
slew their children to their Nuisances, then they came into my

ways in which the warriors advance: *with the shoulder* (literally *in the bosom*, or with bent arms carrying the weapons, comp. Isa. xlix. 22) *with riding and with wheels*, as if they said *shouldering, riding and driving*. On the other hand, it is perfectly clear that the words פקוד ושוע וקוע. ver. 23, can be nothing else than the proper names of smaller Chaldean nations, probably thus placed together on account of the similarity of their sound instead of others which would have done equally well; פְּקוֹד is also found Jer. l. 21, and *G.* on עִוֵּז iv. 9; v. 6, and שׁוּעַ has this meaning in the older passage Isa. xx. ii. 5, comp. Vol. II., pp. 158, 162.

(4) A final strophe, vv. 36-49, simply brings once more into connected and sterner review the deserved fate of both sisters. Their abominations are (1) idolatry, particularly that of Móloch, ver. 37; (2) that they did not fear to practise it even in the temple itself, as has been explained at length ch. viii., vv. 38, 39: (3) that they even invited from distant countries barbarous foreign cults and therefore the nations who taught them, accordingly as when harlots invite paramours and deck themselves for their reception and prepare a scented couch, the description thereby recurring more to the manner which prevailed before, vv. 40-42. The latter abomination is described in two ways: first, as the invitation of men that have already arrived from distant countries, rich merchants, for instance, the prophet having in his mind perhaps what Herod. i. 199 narrates of the Babylonians, inasmuch as the adoption of the Babylonian idolatry is acc. vv. 14 sq. clearly spoken

* *thus saith Lord Yahvé.*

sanctuary on that day to profane it, | and behold thus they did
40 in the midst of my house! || Yea they sent repeatedly to men
come from afar, to whom a messenger is sent—behold they
came, | for them thou bathedst thyself paintedst thine eyes and
didst put on ornaments, || then thou didst set thyself upon a
stately couch, with a table furnished before it, | and mine
incense and oil thou usedst thereon, while unholy noise
resounded thereat. || And for men out of the mass of man-
kind, brought out of the wilderness | —they put bracelets
upon their arms and splendid crowns upon their heads. ||—
Therefore say: to destruction with adultery! | now she also
carrieth on her harlotry! || for they came to her as they come to
a harlot, | so they came to Oholah and to Oholibah the women
45 of lewdness: || but righteous men they shall judge them as
adulteresses are judged and as women that shed blood are
judged, | because they commit adultery with their hands
bloody. || For thus saith Lord-Yahvé: I will bring a congre-
gation upon them | and make them a play ball and a prey! ||
and the congregation shall dash them in pieces with stones
and pierce them through with their swords, | their sons and
their daughters shall be slain, and their houses burned with
fire, || that I may destroy lewdness from the earth | and all the
women take warning and not do after your lewdness; || thus
will your lewdness be cast upon you, and the sins of your
Nuisances shall ye bear, | that ye may know that I am Lord
Yahvé! ||

of here vv. 40, 41; and, secondly, as the invitation of even altogether degraded men, inhabitants of the desert, this being an allusion to Arabian idols and nations, ver. 42. But the first member of ver. 42 must be removed into the foregoing verse; סובאים, ver. 42, if it is genuine, must be a corruption of מובאים, the LXX omit it, yet the repetition seems to suit the pathos of the language; וַיִּתְּנוּ must clearly be said of the two women.—Thus the incorrigible corruption of both is recognized: what an evil thing is adultery, since the younger sister also has been ruined by it! vv. 43, 44; accordingly a solemn judgment, just as in the case of adulteresses, shall decide concerning them, ver. 45; and Yahvé himself brings his instruments for the execution of this sentence, vv. 46-49, just like xvi. 38 sq. The words לבלה נאפים, ver. 43, contain an exclamation of displeasure: to the devil with adultery! בְּלָהּ is destruction, ruin; and instead of וְאֹמַר we must read וְאָמוֹר in accordance with Hézeqiél's usage elsewhere. Although in this last strophe also the exclusive reference to Jerusalem unconsciously comes very strongly into the foreground, the whole piece nevertheless appears as a later addi-

tion, since the two sisters are still conceived, in a somewhat different manner from vv. 9, 10, as both yet to be punished: but the communities of the two former kingdoms might be considered in the captivity also as still the objects of further divine punishment. Messianic prospects, as was said above, were here intentionally left unnoticed: accordingly a fifth strophe is wanting.

There is not much that is reliable in the contributions in explanation of this piece which are found in the *Mémoirs de l'Acad. des Inscript.* 17, 2 p. 237 sq. and in Layard's *Nineveh* III., p. 307 sq.

(3) *The twice seething yet not purifying fire.*

Ch. xxiv. 1-14.

xxiv.

1 And Yahvé's word came to me in the ninth year on the tenth of the tenth month saying: Son of man! write thee down the name of the day of this very day: | the king of Babel hath on this very day set himself against Jerusalem! || and put before the house of Disobedience a similitude saying to them: thus saith Lord Yahvé: | set the pot set [it], and pour also water therein, || gather its pieces into it, every good
5 piece leg and shoulder, | with the best bones fill it! || the best sheep take thou, and also a wood pile under it: | already its bubbles boil, its bones also seethe within! ||

Therefore thus saith Lord Yahvé: oh city of blood, the pot within which is its rust and from which its rust hath not departed: | as many as its pieces as many as its pieces are, bring them out! | hath not the lot fallen upon it because her blood was in the midst thereof? ||—Upon the sunniest rock have I put it, | I have not poured it upon the earth that dust might cover it up; || to provoke punishment to work vengeance | have I put her blood upon the sunniest rock, that it may not be covered. ||

Therefore thus saith Lord Yahvé: oh city of blood! | I also
10 will enlarge the wood pile! || Heap up the wood, kindle the fire, get the meat done, | and stir the broth, let the bones simmer: ||—and place it upon its coals empty, | in order that it may be hot and its metal simmering, its uncleanness melt in it, its rust pass away: ||—endeavours he hath exhausted, | and yet its much rust departeth not from it, through the fire its rust! || For thy lewd uncleanness, because I cleansed thee yet thou becamest not clean, | shalt thou no more become

clean from thine uncleanness—till I pour out my punishment upon thee: || I Yahvé have spoken it, it cometh and I do it; | I will not let it alone nor spare nor feel regret: | according to thy ways and deeds thou art judged! saith Lord Yahvé. || *Therefore I judge thee according to thy blood and according to thy lusts I condemn thee,* | *thou of defiled name thou full of disobedience!* ||

On that day not only did it appear to the prophet most vividly as if the siege of the distant city had begun precisely that day, but he seemed also to see at the same time in a clear figure what the result of this immeasurably important commencement would be. A siege, especially such a violent one as was to be expected from the Chaldean king, is like a vast fire just kindled, Jer. i. 13, the city becomes now therefore together with its inhabitants like a violently boiling pot, as if great preparations must be made to cook the choicest pieces of meat [for the inhabitants of Jerusalem consider themselves the best nation on the earth, comp. above v. 5 and elsewhere] in a large pot boiling upon a great pile of wood, comp. xi. 3-11. But this is only one aspect of the figure and the thing signified: the copper pot upon which the lot has fallen (ver. 6, after xxi. 27) to be made to boil by such a fierce fire, is one that is inwardly defiled by a deeply corroding rust, to this pot, to Jerusalem, *i e.*, to the community, adheres, plainly not put away, like a rust spot, the great blood-guiltiness which was above described at length. Now, it is true that the hot fire can also destroy the rust and people are accustomed by forcible measures to get the rust off such a boiling pot with the aid of water and fire before they put the meat into it: but a preparatory purification of this kind is now no longer possible, the pot must boil as it is: will therefore the rust of this boiling pot, the guilt of the city, be removed by the fire of the siege, will she take warning and reform in this final and severe trial? The prophet anticipates the contrary, so that the final punishment, the destruction, is inevitable. For although these fine pieces of meat wish notwithstanding all the boiling to remain always in the pot as they are, the present proud Jerusalemites prefer notwithstanding the siege and all its straits not to be expelled from the capital, as had been said before, ch. xi., that desire is vain, the boiling must cease when everything is well cooked; and the prophet shall now *get out* of the pot all the pieces of meat *as many of them as there are* (all the inhabitants of Jerusalem without exception), after the fall of the city they must go into captivity (xi. 7, 9)—because this entire *lot* of the siege and captivity fell upon it for the very reason that *blood was* in the midst of this pot, the unatoned blood of the unjustly slain, of those who had been recently slain also (to which allusion is made Lam. iv. 12-15 also, comp. *Hist. of Israel*, IV. 273 (III. 805), to say nothing of the rust of former blood-guiltiness which cannot be removed by all this boiling. Those who are thus put out of the pot show themselves plainly enough before all the world, as soon as they are compelled to come into the light, in their hopeless badness (xi. 7-12; xii. 15, 16; xiv. 22, 23), so that God himself can now, vv. 7, 8, proclaim that he has put in those who have been expelled from the pot as *upon a sunny rock* the entire

blood-guiltines (which had hitherto remained as it were hidden), in order that the whole world may see it. Yet the divine voice of vengeance and punishment, which after the destruction of Jerusalem still continue with regard to those who remain impenitent, has broken out with these words, vv. 7, 8, almost too soon for the incomplete figure of the pot. After therefore the first aspect of the figure, vv. 3-5, and then the second, with a plainer and closer indication of what is here intended by the rust, have been explained, vv. 6-8, the divine voice finally breaks purely through, vv. 9-13, in order to come to a conclusion with the figure and the thing itself, and the uselessness of this final trial also is foreseen in conformity with both the figure and the thing pre-figured, the piece closing, ver. 14, with an unusually serious prophetic asseveration. Indeed, it is not merely a representation or figure of the prophet's which is brought forward: God *also* will himself act in this matter, cause the pot to boil with its great fire, etc. *Let the pot boil* in the manner described and let its meat (xi. 3 sq.) be taken out when it is done, let the besieged become captives, let the pot become *empty* (the latter item must be supplied between ver. 10 and 11 according to what was said vv. 6-8): but the worst is that Israel (the Community, the pot) will not even thereby have been made clean, although there is nothing that can cleanse better than such boiling. Therefore if the pot is allowed once more to boil *empty*, it still retains its old rust, vv. 11, 12: the ancient, never yet atoned, blood-guiltiness adheres to the Community, because it will not come to true purification and repentance, so that there is nothing to be looked for but fresh divine chastisement, vv. 13, 14. The Community as a whole still remains unreformed: this is the conclusion of the entire past history and of all past prophetic experience; and not before ch. xxxiii. sq. is there an anticipation of the way in which true repentance and reformation of the whole Community can be brought about, when the prophet's glance is directed solely to the more distant future. But that neither is there anything to be hoped for at present from the small Community by which Hézeqiél is here immediately surrounded, is shown by him in the following piece.—

The figure and the thing pre-figured are here the more closely interwoven as סִיר *pot* can be construed as a fem., like the name of any city: at the same time, it is quite evident where the thing itself comes into the foreground, vv. 7, 8, 13. The particle לֹא, ver. 6, must be taken as interrogative, as xi. 3. Instead of דּוֹר הָעֲצָמִים, ver. 5, we must read הָעֲצִים, acc. ver. 10, and רִתַּח in the perf. instead of רַתַּח, as the following member shows; in ver. 7 the first person שַׂמְתִּהוּ, as the LXX read, is alone suitable, because if it had been left to the city, she would on the contrary have certainly covered the blood, and what is intended is put more plainly ver. 8. As generally the details correctly correspond in both halves of the piece, the repetition of לְנִתְחֶיהָ, ver. 6, is explained by ver. 4; רֵקָה, ver. 11, *empty*, *i.e.* after all the pieces of meat have finally been taken out, and חֲמָה, ver. 8, recurs exactly in חֲמָתִי, ver. 13. זִמָּה, ver. 13, is construed as xvi. 27. The division of verses between vv. 6-7 must be amended, and הוֹצִיאָם read instead of הוֹצִיאָה;—for the whole connexion shows that the הוֹצִיא in this place (comp. xi. 7, 9) has nothing in common with the יָצָא used of the rust vv. 6 and 12.—The LXX have an additional verse after ver. 14, which is very suitable and may be genuine, comp. xxii. 5.

(4) *The sadly significant interruption.*

Ch. xxiv. 15-27.

15 And Yahvé's word came to me saying: Son of man! behold
I bereave thee of the desire of thine eyes with a stroke | —
and thou shalt not lament nor weep, nor shall thy tears flow! ||
sob silently, for the dead prepare no lamentation, | thy head-
dress bind on thee, and thy sandals put on thy feet, | thou
shalt not cover over the beard, and not eat friends' bread! ||
—But I spoke to the people in the morning, and my wife died
in the evening, | and I did in the morning as I had been com-
manded; || so the people said to me "wilt thou not declare to
20 us what this means to us, that thou wilt do this?" || and I said
to them: Yahvé's word came to me saying: say to the house
of Israel: thus saith Lord Yahvé: Behold I profane my Sanc-
tuary your august pride, the desire of your eyes and the
longing of your souls, | and your sons and your daughters
whom ye have left will fall by the sword: || then ye will
do as I have done, | the beard ye will not cover nor eat
friends' bread, || your head dress remaineth upon your heads,
and your sandals on your feet, ye will not lament nor
weep, | but ye pine away in your punishments, and groan one
to the other; || so that Hézeqiél becometh an omen to you, just
as he hath done will ye do when it cometh, | that ye may know
25 that I am Lord Yahvé. ||—But thou son of man! surely when
I take from them their confidence, the delight of their glory, |
the desire of their eyes and the wish of their soul, their sons
and their daughters: || on that day the fugitive will come to
thee | to proclaim it in thine ears; || on that day will thy mouth
be opened to the fugitive, that thou mayest speak and no more
be dumb; | thus thou shalt be to them for an omen that they
may know that I am Yahvé! ||

A presentiment fell upon the prophet that he should soon suddenly (as by a stroke) lose his wife, and that after her death he would not be allowed in this wholly extraordinary time, which was already plunged in as profound a sorrow as was possible on account of the impending destruction of the sacred city, to give expression to his private grief in the usual way by loud lamentation and the other customary signs of mourning, but that in the forefeeling of the approaching and immeasurably greater sorrow he would have to bear his severe distress in silent privacy. The presentiment was fulfilled in the evening of the

day on the morning of which he had been publicly engaged in his work, so that as he did not appear publicly the next morning and yet did not exhibit the ordinary signs of a mourner, people asked with astonishment what this conduct was meant to signify. With this personal experience is connected in the prophet's mind the whole condition of the nation at that time: as in the forefeeling of the near but greater grief the prophet is unable to make loud lamentation over his domestic loss, so it seems to him that the nation even when the tidings actually come of the great calamity, of the downfall of the greatly desired and glorious temple and the death of their nearest relatives in Jerusalem, will not find comfort and light in ingenuous and unrestrained lamentation, but gloomily sighing sink under a vague sense of guilt into a condition of helpless stupor, comp. iv. 17; vii. 16, inasmuch as the present confusion and moral weakness of the people, as has been so often said, is too great to permit even such a blow to rescue them from their gloomy and unenlightened moral condition, vv. 21-24. But whilst the prophet becomes thus as regards the outward world, to those who are in his neighbourhood, a prophetic omen in this sense by the fulfilment of which they may in the future be able to see that he speaks at the command of Yahvé, vv. 24-27, as regards his own person he becomes dumb from the blow which has befallen him, unable to speak further as a prophet, as if the blow were intended to be in his own case a sign really to speak no more publicly, as it is a time when a tremendous calamity approaches and men generally do better to await with silent resignation the terrors which must come. He shall observe such silence until the calamity has really taken place, until sure tidings thereof come to his ears and therewith a new age with new conditions and duties arrives, vv. 25-27, comp. xxxiii. 21 sq. As this piece therefore, as representing the gloomy impenitence of the nation afresh, is closely connected with all that have preceded, so by its foreshadowings it forms at the same time the conclusion to all that has been said before and to the first half of the book as a whole, thus placing an important expectant pause both in the midst of the public labours of the prophet and of his book.—The permitted signs of mourning as they are here very completely enumerated are (1) uttered lamentation, in certain prescribed forms and language; (2) keeping the head and feet uncovered, whilst veiling the lower part of the face as high as the nose as a sign that the mourner will not speak; (3) eating men's bread, *i.e.* only that bread which sympathizing persons bring to eat with them, the so-called mourning bread, Jer. xvi. 7,

It follows from the fact that the exiles, or at least many of them, had *left* their children in Jerusalem, acc. vv. 21, 25, that they had really been carried away merely as hostages: it is important to observe this in order to form a true idea of their entire position.

SECOND PART.

Ch. xxv—xxxii.

Oracles concerning Foreign Nations.

Nothing could be more suitable than that Hézéqiél should insert these oracles just at this point. A pause of some length in his immediate prophetic labours for his own people and in his oral discourse has at this point been commanded, acc. ch. xxiv.: the darkness of this terrible respite, when the most frightful judgments must be executed upon Israel without his being permitted to speak with regard to them, is at all events somewhat relieved by his prophetic glance at the foreign nations which have in the meantime thereby acquired the greatest freedom. Shall they, with Israel's fall, prevail throughout the future and all true religion therewith perish? But the prophetic glance into their real condition and circumstances perceives that in their case also it will not be a few, even in the immediate future, who will be compelled to taste the bitter chastising rod of God.

As now, when thus looked at, an indefinite multitude of foreign nations fell under the prophetic threat, Hézeqiél following Yéremyá's example, though preserving complete independence as regards his selection of the particular nations and his description of them, selects exactly seven of such nations; and Sidon appears, comp. xxvii. 8, to have been received into the number as well as Tyre mainly for the sake of completing the seven, xxviii. 20-24. The Chaldeans, as the people to whom, as the world was then situated, a great share in the execution of these threats seemed to be consigned by Providence, were in reality the only nation omitted from the

series. The series begins on the north-east of Yuda with ʿAmmôn, because this nation was geographically the nearest to the Exiles and for other reasons had been brought prominently forward in ch. xxi.; it turns thence southward to Môab, descends with Edóm quite to the south, turns thence westwards to the Philistines and then ascends again in the west to Tyre and Sidon: at that point the discourse makes a pause of some length, in order to review at one glance, xxviii. 24-26, these heathen districts which properly belong to the Holy Land, and according to prophetic hope are in the future to be re-united with it. Egypt follows at the end. The relative importance of these seven nations at that time required that Tyre and Egypt only should be dealt with at length: at all events Hézeqiél has adopted this course, departing in that respect from the example of Yéremyá. A distinct group amongst these seven is formed by the first four, the smaller neighbouring nations of Israel. Hézeqiél not only speaks but briefly concerning them, particularly the last three of them, but he also already looks upon them otherwise than Yéremyá does as regards the instruments of vengeance who are designed according to the divine purpose to chastise them. The latter prophet, acc. Vol. III., p. 198, still regards Nabukodrossor alone as the divine instrument for the punishment of all the nations of that time, but Hézeqiél has already advanced so far that he looks more at the same time at the future restoration of Israel, and expects the future punishment of ʿAmmôn with Môab, acc. Isa. xv., xvi., from the eastern desert tribes, but of Edóm from Israel, and of the Philistines immediately from Yahvé himself. This is indeed intimately connected with the way in which we shall find him speaking of Israel from ch. xxxiii. onwards.

(1) *Against ʿAmmôn.*

Ch. xxv. 1-7.

Of the surrounding small nations, it is true, ʿAmmôn and Môab had kept quiet during the last war (comp. *ante* on ch. xxi.), but after the fall of Jerusalem a fierce malicious joy

at Israel's calamities soon took possession of them again. And since this cruel joy was not merely the common pleasure which may spring up at an ordinary calamity, but much more contained within it deep inward satisfaction at what seemed to be the final overthrow of the true Community and its Sanctuary, comp. vv. 3, 8, the prophet here pronounces the divine curse upon it, and anticipates that, as a righteous punishment, the barbarous Arabians of the desert will lay waste the land of these nations who are sinking by their own wickedness from a higher stage of culture. The oracle concerning 'Ammôn has exactly the same structure of strophe as that concerning Sidon (xxviii. 20-26), three and two verses making a strophe of somewhat greater length; the oracles concerning the three other nearest small nations have only one short strophe of three verses each.

XXV.

1 And Yahvé's word came to me saying: Son of man! set thy face unto the children of 'Ammôn and prophesy against them, || and say to the children of 'Ammôn: hear Lord Yahvé's word: | thus saith Lord Yahvé: because thou criest "haha!" to my sanctuary when it was profaned, and to the country of Israel when it was laid waste, and to the house of Yuda when it went into captivity: || therefore will I give thee to the sons of the East for an inheritance, that they may settle their tent-villages in thee and put up their dwellings in thee; | it is they who will eat thy fruit, and they who will
5 drink thy milk; || therefore I make Rabbah a pasture of camels, and the children of 'Ammôn a folding-place for sheep, | that ye may know that I am Yahvé! ||—

For thus saith Lord Yahvé: because thou smotest the hand and stampedst with the foot, | and rejoicedst with all thy deadly contempt over the country of Israel: || therefore I already stretch out my hand against thee, and give thee for a prey to the nations, | cut thee off from the nations, and blot thee out of the countries, | I will cast thee down, that thou mayest know that I am Yahvé! ||

The sons of the East, ver. 4, the uncivilized, unspoiled Arabs of the desert, which here appear as conquerors in these regions, lay waste the land so that it becomes uncultivated pasturage upon which they build their tent-

villages, vv. 3-5, comp. the remarks on Isa. xv., xvi.; Rabbah as Jer. xlix. 2, 3. The reason why the *milk* is so specially mentioned, ver. 5, may be gathered from the note on Jer. xlix. 4, Vol. III., p. 211.—The same thing is then said in a new form and more briefly, vv. 6, 7, the immoderation of their malicious joy being described in forcible terms. Instead of בז the Q'rî rightly reads בוז, as appears also from the exactly parallel passage xxvi. 5. בְּנֶפֶשׁ, vv. 6, 15, as Ps. xvii. 9: a contempt which having its seat in the soul aims at nothing short of the destruction of the soul of the enemy, his death. שאט corresponds to the Syriac *shâṭ* and *shĕṭâ*.

(2) *Against Môab.*

Ch. xxv. 8-11.

Thus saith Lord Yahvé; because Môab and Se'îr said "behold like all the nations is the house of Yuda:" || therefore I now loose Môab's crown from the cities, from her cities throughout,—the ornament of the land from Baeth-hayeshimoth Báal Me'ôn and unto Qiryathâim! || The sons of the East must come upon the children of 'Ammôn, and I give them up for an inheritance, | that the children of 'Ammôn may not be remembered among the nations: || and upon Môab will I execute punishments, | that they may know I am Yahvé! ||

The larger and fortified cities of a country are as it were its crown and ornament: but this crown and ornament of Môab shall now be loosed and taken away from its chief cities, which takes place by the conquest and destruction of these cities, ver. 9. As this meaning, as it is also fixed by the structure of the members, appears to be the only one that is passable, we must read כֶּתֶר instead of כֹּתֶף; the force of the preposition can be continued from the first member into the second before the three proper names of the cities, comp. § 351 *a*. But as Se'îr or Edôm had been mentioned by the way in ver. 8, inasmuch as these short oracles concern only very similar, and moreover variously connected and related nations, ver. 10 briefly connects once more the entire force of the previous oracles against 'Ammôn, yet this is done only for the purpose of more briefly drawing the conclusion, ver. 11, that the fate of the brother nation, Môab, is necessarily similar: as surely as 'Ammôn the first mentioned name, which also came prominently forward in ch. xxi., will suffer the punishment just before described, so surely will Môab not escape its judgment. The concise construction לְ־עַל, ver. 10, is unusual, yet comp. similar ones § 295*f*.—The places Báal-Me'ôn and Qiryathâim are situated not far apart Jer. xlviii. 23 also; and Baeth-Yeshimoth has now been re-discovered as *Suwaimeh*, acc. to de Saulcy's second journey, I. p. 320 sq.

The reason why the *crown* receives such special prominence in the case of Môab and 'Ammôn and their cities appears from what is said in the *Antiquities of Israel*, p. 394 sq. *note* (341).

(3) *Against Edóm.*

Ch. xxv. 12-14.

According to the description of the prophet here and ch. xxxvi., as well as according to the book of 'Obadya (Vol. II., pp. 277 sq.), and Ps. cxxxvii., Edóm undoubtedly took a more active part than the former nations in the destruction of the city; the form of the threat is altered accordingly. The following oracle against the Philistines comprises both charges.

Thus saith Lord Yahvé: because Edóm dealt against the house of Yuda by taking vengeance, | they incurred great guilt and revenged themselves upon them: || therefore thus saith Lord Yahvé: I stretch out my hand over Edóm, and cut off from it man and beast, | and make it a wilderness from Tæmân, and unto Dedân will they fall by the sword; || I put my vengeance upon Edóm by my people Israel, that they may do unto Edóm according to my anger and fury, | and they may know my vengeance! saith Lord Yahvé. ||

From Tæmân, the one border of Edôm, unto Dedân, the other border of the considerably extensive country, that is, the entire land, as was said similarly ver. 9; ver. 16 we have instead *the remnant* of the sea coast, *i.e.*, the extremity of it, accordingly the whole of it without exception, Amos i. 8.

(4) *Against the Philistines.*

Ch. xxv. 15-17.

15 Thus saith Lord Yahvé: because the Philistines dealt with vengeance, | took vengeance only with deadly contempt, to destroy with eternal enmity: || therefore thus saith Lord Yahvé: I now stretch out my hand over the Philistines, and cut off the Kretans, | and destroy the remnant of the sea-coast, || I execute great acts of vengeance upon them with furious chastisements, | that they may know I am Yahvé—when I put my vengeance upon them! ||

With regard to the Kretans, ver. 16, comp. *Hist. of Israel*, I., 245 sq. (I. 353 sq). Their name suggests a paronomasia with חכרית, though paronomasiæ are on the whole of somewhat rare occurrence in this prophet.

5. *Against Tyre.*

Ch. xxvi. 1—xxviii. 19.

The case of Tyre is treated at unusual length, because at that time this city was able to rival Chaldea and Egypt in point of wealth and power, while it had also long attained that position of artificial elevation from which a precipitate fall must quickly follow when every firm moral stay has been removed. Hézeqiél turns (1) ch. xxvi. to Tyre in general with his prophetic discourse, describing, after the first strophe of a general purport, in the second the certainty and the terrors of the Chaldean siege, while in the third the results of the complete overthrow of the city are considered in their relation to friendly kingdoms. The discourse then (2), ch. xxvii., assumes a higher pitch in the form of an elegy, in three long strophes, which the prophet, as in anticipation, composes upon the certain fall of the city: the maritime city is beautifully compared to a marvellous ship which though composed of and adorned with the best from all lands, filled with endless wares of all nations, and most carefully piloted, can nevertheless, like any other ship, easily sink by some unfortunate conjunction into the abyss, and is indeed already sunk therein. Finally, (3) ch. xxviii. 1-19, the discourse is directed particularly against the king (Ithobal, acc. Joseph. *c. Ap.* i. 21), in order once more briefly to sketch with telling irony, in him, as the head of a kingdom containing such great contradictions, a complete picture of the haughty folly and the certain overthrow of this kingdom, the second strophe in this case also becoming a kind of prophetic elegy for him.

[1] *The overthrow of the city of the sea.*

Ch. xxvi.

1.

xxvi.

1 And it came to pass in the eleventh year on the first of the . . . month—Yahvé's word came to me saying: Son of man! because Tyre said concerning Jerusalem "haha! the

door of the nations is broken, is returned to me; | let me fill me with the emptiness!" || therefore thus saith Lord Yahvé: I come against thee Tyre! | and make many nations overflow thee as the sea washes up its waves: || they destroy the walls of Tyre and demolish its towers, | I sweep her dust out of her and make her a sunny rock; || a casting-place for nets will she be in the midst of the sea, for *I* have said it! saith Lord Yahvé! | and she shall be a prey to the Heathen, || and her daughters in the field will be slain by the sword, | that they may know I am Yahvé! ||

2.

For thus saith Lord Yahvé: now I bring against Tyre Nabukodrossor the king of Babel from the north, the king of kings, | with horse and with chariot and horsemen and much following and people; || thy daughters in the field will he slay by the sword, | and set a picket against thee, throw up a

In the heading, ver. 1, as is also shown by the nature of all the other headings of this book, the name of the month must have dropped out before בְּאֶחָד; and since ver. 2 is in exactly the same tone as xxv. 3, this month was undoubtedly one of the last of the eleventh year, the fall of Jerusalem not taking place before about the middle of that year, Jer. lii. 6, 7.

(1) Vv. 2-6. The first strophe, of very general reference, explains, ver. 2, the malicious joy of the city of Tyre in this way: this city intent solely upon its own advantage rejoices that the great movement of the nations and of trade, which had hitherto been towards Jerusalem, will now turn towards her, and thus she will become fuller and richer through the depopulation and poverty of Jerusalem, as if the door of Jerusalem which had been broken through by force would now stand open in her direction, and as if she intended to fill herself by the emptiness of Jerusalem. On this account she shall be conquered (by the army composed of many nations under Nabukodrossor as was said above xvii. 3 and elsewhere often), and having been herself completely emptied, become once more a barren fishing place, whilst her daughters in the field, *i.e.*, the smaller towns (comp. ver. 8, xvi. 46 and elsewhere often) shall also be depopulated, vv. 3-6. Although לְגַלִּיוֹן in לִי־לְגַלִּיוֹן, ver. 3, has the force of an accusative, § 277 *e*, comp. ver. 19, this is the case only from its distant reference to the inf., comp. *Gram. Arab.* § 652.

(2) Vv. 7-14. It is by the Chaldean king who will conduct the siege with very great skill (iv. 2; xvii. 17; xxi. 27) that Tyre will be taken in such a way vv. 7-9, that the conquerors advancing in overwhelming numbers trample down, destroy everything (even the beautiful pleasure towers and garden houses of the rich tradesmen, comp. the note on Isa. ii. 16), and empty everything,

rampart against thee and erect a shield-tortoise against thee, ‖ and bring the stroke of his battery to thy walls, | and dash
10 to pieces thy towers with his iron. ‖ From the overflow of his horses will their dust cover thee, | from the sound of charger and wheel and chariot will thy walls tremble—when he entereth thy gates as conquered cities are entered; ‖ with his horses' hoofs will he trample down all thy streets, | thy people will he slay with the sword, and thy splendid columns fell to the ground, ‖ they plunder thy wealth and spoil thy merchandise, demolish thy walls and break down thy pleasure-houses, | and thy stones wood and dust they throw into the midst of the water; ‖ thus I silence the noise of thy songs, | and the sound of thy guitars shall no more be heard; ‖ thus I make thee a sunny rock, a casting-place for nets thou wilt be, thou wilt never be built again: | for I Yahvé have spoken it! saith Lord Yahvé. ‖

3.

15 Thus saith Lord Yahvé to Tyre: Verily from the sound of thine overthrow, when the dying moan when slaughter is made in thee—the coasts will shake, ‖ from their seats will fall all the princes of the sea, their splendid garments they will lay aside, their embroidered robes they will put off, | putting on terror they will sit upon the ground, in a moment will

vv. 10-12: then the murmuring noise of joy ceases (after Amos v. 23) and nothing is left but the desolation of the sea described in the first strophe, vv. 13, 14. The difficult word קבל, ver. 9, is pointed here and 2 Kings xv. 10, with moveable *o* (comp. Syr. *lâkĕbal*) as if it meant *that which is before him:* but inasmuch as מזח signifies the thrust against the walls and the more unambiguous word *battering-rams* is used instead of it xxi. 28 (22), קבל must clearly be the name of an instrument of war, and might be compared the more naturally with the Arab. *kallâb*, "a hook, an instrument for pulling anything out" as the root קבל is related to קלב in the meaning of "against, in opposition to;" and יבל (יוֹבֵל) = *battering-ram* in the larger Phœnician Inscriptions of Marseilles, line 6, and of Carthage, line 4, must have been originally the same word, acc. to the change of letters explained § 52 *a*.

(3) Vv. 15-21. Indeed, the fall of Tyre will throw all princes of the sea far and wide into alarm and profound lamentation, since the rulers of all the countries of the coast were its old allies and friends, vv. 15-18, like Isa. xxiii. 5; for the populous city falls now, as hopelessly as a hero struck down by a sudden death blow, down into the lowest hell to the other shades which never return to the upper world, vv. 19-21, comp. xxxii. 10, 18 sq. The

be terrified and astounded at thee, || they will take up a lamentation over thee and say to thee:

O how art thou perished, destroyed from the seas,
thou extolled city that was strong in the sea with her inhabitants,
that laid her terror upon all her inhabitants:
how the coasts tremble when thou fallest,
and the coasts in the sea are shaken at thy desolation!

For thus saith Lord Yahvé: when I make thee an emptied city, like cities which are uninhabited, | when I cause the flood
20 to overflow thee, so that many waters cover thee: || then I cast thee down among those laid in the grave, down to the ancient people, | and cause thee to dwell in the depths of the earth, in ancient desolations with those laid in the grave, | that thou mayest not remain nor stand in the land of the living; || to sudden death bring I thee that thou be no more, | that thou be sought for but never more be found! saith Lord Yahvé. ||

short elegy which is here inserted, vv. 17, 18, proceeds entirely from the sea, but in the present text it is obscure: instead of נושבת we must read נִשְׁבַּרְתְּ acc. xxvii. 34, and further נתנה חתיתה ; the reading יָתֵם would have to be referred immediately to the Tyrians and would so far yield the same sense, but it is too great a violation of the poetic symmetry. Were the reading נושבת correct, we should have to understand the word thus: *she that was settled* (*angesiedelt*) *from the days*, that is, from all time, as opposed to מִיּוֹם *from to day*, that is, from this time, xlviii. 35; but this thought does not suit the connexion and would not be so plainly expressed as Isa. xxiii. 7. The reference of the second ישביה, ver. 17, to the inhabitants of the sea is harsh in this connexion, especially as יָם is very rarely used as a *fem.* (§ 174 b): but the sense of the connexion in other respects, comp. xxxii. 23 sq., permits no other reference, and at most the suffix יָהּ could be referred to יַמִּים acc. § 317 *a*.—Ver. 20 the word ונתתי צבי would have to be referred to the glory which should come in the Messianic age: but this allusion to the Messianic glory would be here surprisingly abrupt and useless, whilst the words "the land of the living" are intended, acc. to xxxii. 23 sq. to simply form the antithesis to the underworld; indeed, the structure of the verse-members of itself demands the reading of the LXX וְלֹא תִנָּצְבִי, comp. Ps. xxxix. 6. The words of ver. 20 agree remarkably with Ps. lxxxviii. 5-7; cxliii. 3, and must have been borrowed from such passages, because it is only in them that they have their original freshness; with ver. 21 comp. below xxvii. 36; xxviii. 19.

As the three strophes of this piece are clear, the readiest supposition is that some verses have been lost from the first.

[2] *Dirge on the Tyrian shipwreck.*

Ch. xxvii.

1.

xxvii.

1 And Yahvé's word came to me saying: But thou son of man! take up a lamentation concerning Tyre, || saying to Tyre: thou that dwellest at the entrance of the sea, that tradest with people unto many coasts! | thus saith Lord Yahvé: Tyre, thou thoughtest "I am of perfect beauty!" || In the heart of the sea well-bounded, | thy 5 master-builders built thee perfect in beauty," | of cypresses from Senîr they built thee thy two sides, | cedars from Lebanon they took to make upon thee a mast; || they made from oaks of Bashan thine oars, | thy rowers' benches they made of ivory with box-wood from the coasts of the Kittites; || embroidered byssus from Egypt was thy sheet to serve as thy flag, | dark and bright purple from the Greek coasts was thy covering, | Sidon and Arvad's inhabitants were thy rowers, | thy wise men, Tyre! were in thee, themselves as thy steersmen, |

The elegy begins

(1), vv. 2-11, by declaring that Tyre not only considered herself perfectly beautiful, but so far as outward appearance goes really was very beautiful, she the city of the sea, resembling a marvellously beautiful trading ship, constructed by its builders of all the most costly materials, and moreover a well defended and well navigated vessel. This figure of a ship, which was so natural in the case of a city which like Tyre was by its situation so completely a city of the sea, is carefully worked out in detail throughout the first strophe with some considerable degree of elegance, and in such a way that first, vv. 5-7, the possible parts and ornaments of this ship are made up of the commodities of all the various countries with which Tyre traded, as if these countries had been compelled to supply all their different treasures to complete this marvellous ship. Its two long wings, or sides, *i.e.*, the woodwork on the right and left, what might therefore be called the skeleton of the vessel, was constructed of the noble cypresses from the Senîr (Antilebanon), the mast of the cedars of Lebanon; the oars of the tough oaks of Bashan, the rowers' benches (for their seats) of ivory as the border of the boxwood (as the Targ. understands the word, בְּרוֹאֲשׁוּר being read acc. Isa. xli. 19; lx. 13) brought from the European islands; its flag of many coloured Egyptian byssus, its awning of purple for which the dye was brought from the Peloponnesus. The smaller Phœnician cities which were at that time dependent on Tyre, Sidon, Aradus, supplied as it were the rowers, and the wise men of the Phœnician city Gebál, or Byblus, un-

Gebâl's elders and wise men were in thee repairing thy leakage. || —All ships of the sea and their shipmen were in
10 thee, to conduct thy trade; || Persia and Libya and Pût were in thy army as thy men of war, | they hung up shield and helmet on thee—it was they who made thy splendour! || the sons of Arvad were with thy army round about upon thy walls, and valiant in thy towers were they, || they hung their shields round about upon thy walls—it was they who perfected thy beauty! ||

2.

Thou to whom Tarshish was the market place on account of all the many goods, | they paid for thy sales with silver, iron, tin, and lead; || Ionia, Tubal, and Meshek, they are thy customers, who paid with men's lives and metal vessels for thy trade; || they from the house of Togarmah | who with steeds
15 and horses and mules paid for thy sales; || the sons of Dedân thy customers, many coasts the market places of thy power, | who returned ivory and ebony as thy tribute; || Edóm thy market place on account of thy many wares, | they with carbuncles

doubtedly famous at that time for their learning (comp. Philo Byblius and Sanchuniathon), the repairers of the ship's leaks, whilst the Tyrians themselves as the rulers are the pilots of the ship, ver. 8; but into this marvellous ship, which in the course of the description becomes more and more a city, came all the ships of the earth for the sake of trade, ver. 9. And in order that at the end the needful protection may not be wanting for the trading vessel, foreign warlike nations (the mercenaries of the Phœnicians) and subjugated Phœnicians themselves are the vigilant protectors of the ship, by the hanging out of gleaming shields and weapons of all kinds (after Cant., iv. 4, comp. also Layard's *Nineveh*, ii., p. 388), which in addition completed the beautiful appearance of the vessel, vv. 10, 11: it is at this point that the figure is first dropped and Tyre as the city with well defended towers stands forth. The obscure word גמד ought to be more accurately explained in the Syrian lexicons than has yet been done. On פרס ver. 10, comp. *Gött. Gel. Anz.* 1856, p. 1397.

(2) Vv. 12-24. In the first strophe the mention of the immense trade of Tyre was commenced, ver. 9 (where the division of verses is wrong), but as this main point could not be dealt with then so fully as it deserved, the description of it suddenly stopped in order that it might be fully treated by itself in the second strophe. The long enumeration of the vast number of nations, with whom Tyre trades and who are subject to its trade-profits, begins, ver. 12, with Tarshish in the north-west, proceeds then, vv. 13, 14, from the west to the remaining northern nations as far as Armenia, descends, ver. 15, to the eastern countries on the Persian gulf (Dedân is the same that is meant

purple and coloured cloths and byssus, and corals and rubies
paid for thy sales; || Yuda and the land of Israel, they are thy
customers, | they with wheat of Minnith and sweets and honey,
oil and balm paid for thy trade; || Damascus thy market place
with thy many wares, on account of all the many goods, | they
with wine from Haleb and wool from Ssáchar; || Dedân and
Ion from Uzzal they paid for thy sales, | so that wrought iron
20 and incense and cinnamon belonged to thy trade, || Dedân thy
customer with soft garments for riding, || Arabia and all the
princes of Qedar, who are traders subject to thee | with lambs
and rams and he-goats—with these thy traders; || the mer-
chants of Sabæa and Reghma which are thy customers, | they
with the best of all perfumes and with all kinds of stones
and gold paid for thy sales; || Charran Kalne and 'Éden, the
merchants of Sabæa of Assyria of Kalmad thy customers, ||
who traded with thee with sets of armour, with purple and
embroidered mantles and with damask pouches, | with twisted
and strong thread in thy market:—

Gen. x. 7) as far as the Indian coasts, thence again to the west, ver. 16, to Edóm whose ports must have traded largely in Indian wares, farther northward to Israel and Damascus with the rest of Syria, vv. 17, 18, until finally the Arabian and Mesopotamian countries lying in the centre, which had been passed over before, are at that point brought into the list, vv. 19-24, in order to begin again at the head of the following strophe, ver. 25, with Tarshish as at that time the most important settlement of the Tyrians. Thus the long enumeration observes a certain order, although it is so far from possible to name all the countries with which Tyre traded that even Egypt and the whole of Africa are passed unnoticed, an omission which is however the less surprising in these two cases as Egypt had been mentioned ver. 7 and Africa ver. 10. We must according to this order read אֲדָם, with the LXX and the Pesh. instead of אֲרָם, ver. 16; instead of וְדָן, ver. 19, probably the דְּדָן intended Gen. xxv. 3, not the same as that mentioned ver. 15, just as יָוָן is distinguished by the addition of מְאוּזָל (instead of מְאָ in the ordinary text) Gen. x. 27, as the south Arabian nation from the European יָוָן of ver. 13: but as the discourse ver. 19 had placed these two nations, Dedân and Ion, almost too rapidly together, the first is once more specially mentioned, ver. 20, just as Sabæa is twice mentioned vv. 22, 23. *Kalmad*, ver. 23, is probably the same as Χαραμάνδη in Xen. Anab. i. 5. 10 and Steph. Byzan. Of the wares here enumerated many are now obscure, being mentioned nowhere else: as, *e.g.*, ver. 17, the best wheat from the city of Minnith, which city is accidentally mentioned once more, Judg. xi. 33, and ver. 18 the best wine is named from Aleppo which does not occur in the O. T. again, and if the similarity of these words does not mislead, Ssáchar also must be a Syrian locality where the best wool was found; with regard to *Chalbon* = Aleppo and Ssachar, comp.

3.

The ships of Tarshish thy caravans thy trade | so that thou
becamest very rich and honoured in the heart of the seas, || so
that thy rowers took thee through many waters: | —an east
wind broke thee in the heart of the seas; || thy wealth and thy
sales, thy trade thy mariners and steersmen | the repairers of
thy leakage and the conductors of thy trade, and all thy men
of war which are in thee, together with all thy followers which
are in thee, | —they fall into the heart of the seas on the day
of thy overthrow! || At the loud lamentation of thy steersmen
fleets tremble, || and from their ships sink down all that hold
the rudder, the mariners all steersmen of the sea, | come
upon the land, || cry aloud over thee and complain bitterly, | and
throw dust upon their heads, strew themselves with ashes, ||
shave themselves bald for thee and gird themselves with sack-
cloth, | and weep for thee in bitterness of soul with bitter
mourning, || lift up for thee wailing a lamentation, and sing a
wail over thee:

Oh who is as Tyre, like to her in the midst of the sea? ||
When thy wares went abroad out of the seas, thou satisfiedst
many nations, | by thy many goods and trades thou enrichedst

Petermann's *Reisen im Orient.*, i., p. 308 sq., Movers' *Phœnizier*, ii., 3, p. 269, and the *Revue Archéol.* 1867, p. 36; comp. also *Bêth Sachrê*, in Wiseman's *hor. syr.*, p. 197 sq. In general, the modern works on the trade of Phœnicia by Heeren, Movers and others, must be consulted.—It is of first importance to observe, that the whole of this long enumeration, vv. 12-24, is according to the entire plan and aim of the piece purely an apostrophe to Tyre: that such long apostrophes with the construction of the words which we have here (circumstantial clauses which become relative clauses, as ver. 4 *a*) are possible in Hebrew, is shown especially in the case of the Canticles (*Dichter des Alten Bundes*, II. 2nd ed.). It is therefore not until the commencement

(3) of the last strophe, vv. 25-36, that the aim of this long strophe and of its involved description of the flourishing trade of Tyre is given, the discourse now coming back at the same time to the figure of Tyre as a ship, with which the piece opened. By this illimitable trade by water and land the ship became extremely rich and splendid: but as every ship that is rowed upon the open seas may in a moment be hurled by a storm into the abyss, so this ship will now be suddenly broken to pieces by the storm from the east (acc. xvii. 10; xix. 12) and sinks into the abyss with all those wares, men and steersmen, vv. 25-27. Then there is heard afar the loud cry of these steersmen (the Tyrian princes, acc. ver. 8), so that the inhabitants of all seas and

the kings of the earth: || now thou art broken to pieces from out of the seas, | into the depths of the water fell thy wares and thy whole following within thee! || All inhabitants of
35 the coasts are astonished at thee, | and their kings are seized with horror, with faces of thick gloom; || the merchants among the nations hiss over thee: |
To sudden death camest thou, and art no more for ever! ||

coasts in profound sorrow break out into a lamentation over her fall, mourning the overthrow of such an incomparable city, bringing great wealth to all allied kings by her trade, but now buried like a wrecked ship for ever in the great deep, vv. 28-34; yea, horror will seize all her innumerable acquaintances, vv. 35, 36. The first words of this strophe simply summarize all that has gone before in a rapid apostrophe, in order to supply the main sentence with ver. 26 *b*. With regard to כדמה, ver. 32, the sense of which the structure of the verse members leaves undoubted, see on xix. 10. As ver. 34 is plainly intended to form the antithesis to ver. 33, and with the recurrence of the prevailing figure, vv. 26, 27, the emendations עֵת like xvi. 57 and נִשְׁבַּרְתְּ, must be made and the second member differently divided. מגרשה *fleet*, ver. 28, as the Vulg. correctly sees, from גרש *to drive, i.e.* to row, to navigate.

(3.) *Concerning the Tyrian king.*

Ch. xxviii. 1—19.

1.

xxviii.
1 And Yahvé's word came to me saying: son of man! say to the king of Tyre: thus saith Lord Yahvé: because thy heart was puffed up so that thou thoughtest "I am God, a divine seat have I in the heart of the seas," | whereas thou art man and not God and yet madest thy mind like God's; || —lo, thou art wiser than Daniel, | no hidden thing escapeth thee; || by thy wisdom and discernment hast thou gotten thee might, |
5 and gotten gold and silver in thy treasuries; || by thy vast wisdom in thy trade hast thou increased thy might, | and thy heart was puffed up by thy might!— || therefore thus saith Lord Yahvé: because thou madest thy heart like God's: || therefore I bring now upon thee barbarians, most violent nations, | who then draw their swords upon thy fairest wisdom, and profane thy brightness, || cast thee down to the abyss, | so that thou diest as common soldiers fall, in the heart of the

seas. ‖ Wilt thou say "I am God!" in the face of thy slayer, | since thou art indeed man and not God through thy murderer? ‖
10 like uncircumcised soldiers thou wilt die by barbarians! | for I have spoken it, saith Lord Yahvé. ‖

2.

And Yahvé's word came to me saying: son of man! take up a lamentation over the king of Tyre | and say to him: Thus saith Lord Yahvé: Oh thou seal of perfection, full of wisdom and complete beauty! | in the 'Eden of the garden of God wast thou; ‖ every costly stone which covered thee, | cornelian topaz and diamond, chrysolite sardonyx and jasper, sapphire carbuncle and emerald and gold, | were appointed for the work of thy oracles and divining on the day of thy creation; ‖ thou—the

At once (1), vv. 1-10, irony becomes predominant in the address to the Tyrian king. Because he, relying upon his strong seat in the sea which appears to him to be unassailable, looks upon himself in his thought and action as God, ver. 2,—and certainly (here begins the ironical tone), how wise that man must be whom his superior wisdom has conducted to the acquisition of boundless power and thereby to arrogant pride! vv. 3-5;—because therefore he is thus presumptuous, ver. 6, the true God will by the Chaldeans (vii. 21, 24), hurl him, together with his splendour and wisdom, down into hell, so that he, as at other times only common soldiers in battle, sinks dead into the sea, vv. 7, 8; will he in the face of his murderer, who by sanguinary means teaches him that he is only a man, still maintain that he is more? vv. 9, 10, comp. Ps. lxxxii. As ver. 10 refers back to ver. 8, עֲרֵלִים must be equivalent to חֲלָלִים; at the same time, the word must not on this account be altered, see below on xxxii. 17 sq.

(2) Vv. 11-19. But in the elegy which closes the entire oracle the irony becomes the characteristic feature. He, the man of consummate wisdom, who might be called the seal, *i.e.*, the consummation and utmost limit, of beauty, was without doubt at one time in Paradise as the first of all men (Job xv. 7),—so that he possesses a perfection such as no one else could claim, assumed no doubt, as the august ornament which adorned him from the first day of his existence, the whole of the twelve precious stones of the high priest's oraculous breastplate for the instruments of his oracles and divination*—so that he is all-wise, and was without doubt made by God the Kerûb, with his wide wings covering and protecting everything, who has his seat upon the sacred mountain of the Gods (Isa. xiv. 13, 14), whence the emitted fire-stones (thunder-bolts, Sansk. *açcani*, or *vagrapâta*) are shot forth against the wicked, comp. x. 6, 7—so that he can punish and destroy everything,

* Germ. "Orakel-und Wahrsagewerk."—*Tr.*

wide-covering Kerûb thereto did I make thee, | upon the holy
mountain of God wast thou, between stones of fire thou
15 walkedst; || blameless wast thou in thy ways from the day of thy
creation: | —till thy guilt was discovered in thee; || by thy
great trade thy veins were filled with hardness and thou didst
sin, | and I thrust thee from the mountain of God into the
dust, and destroyed thee covering Kerûb by means of the
stones of fire! || Thy heart was puffed up by thy beauty, thou
didst lose thy wisdom by thy brightness: | upon the earth I
cast thee down, before kings I made thee a spectacle. || By thy
many injustices, by the wickedness of thy trade thou profanedst
thy sanctuaries: | therefore I caused fire to go out of thy
midst—it consumed thee, and brought thee to ashes upon the
earth—before all who see thee; || all thine acquaintances among
the nations are astonished at thee: |
To sudden death camest thou, and art no more for ever! ||

vv. 12-14; and was also blameless without doubt from his birth:—only unfortunately that only lasted until his guilt, his serious human guilt was discovered, until the sinning Kerûb was cast out of heaven, he who was so proud of his beauty was driven out of Paradise, he who desecrated his Sanctuaries being consumed by a fire that was emitted from his own bosom, became a general laughing-stock! vv. 15-19; vv. 15, 16, and in part the figure of the fire ver. 18, refer back to ver. 14, ver. 17 to ver. 12 (if the first member of ver. 13 is placed in ver. 12, as should be done), and ver. 18 to ver. 13.—תָּכְנִית, ver. 12, may, like *forma*, be equivalent to *beauty*, and is here rendered *perfection* only because the ordinary word for *beauty* immediately follows, just as the Arab. *jamîl*, *beautiful*, signifies properly *perfected*. As the three rows of gems of three gems each, ver. 13, are evidently borrowed from Exod. xxviii. 17; xxxix. 10, where the gold is also incidentally mentioned, and as it is equally certain that the Urim and Thummim are here meant, it appears that the fourth row has been lost from the text: as a fact the LXX have still the whole of the twelve names of precious stones. From the true meaning of ver. 13, it also follows that the unintelligible word תפיך must be a corruption from תָּפֻיךָ; the word נקבים answering to this, which accordingly stands for אורים, must be derived from נקב in the sense of to appoint, to name, to indicate. Ver. 16 רוב as = מְעַים is construed with the plur.; ver. 14, the substantive ממשח *width* to be understood acc. § 293 *c*; בָּךְ, ver. 13, appears to be nothing more than an erroneous repetition of the last letters of the previous word יביך, although it was in the text at the time of the LXX. If it is to be treated as genuine, the words would have to mean: *all kinds of stones . . . are the instruments of thy* oracles* *upon thee*, and the following words would have to be connected

* Germ. *dein orakelwerk*.—TR.

with ver. 14. But all this would be in many respects less suitable to the whole meaning of the discourse as well as to the structure of the sentences.—The sentence of death, xxvi. 21, has now been heard three times at the close of the three discourses.

(6) *Against Sidon.*

Ch. xxviii. 20-26.

A few threats of a very general nature, vv. 21-24, in order at the close to present, in contrast with all that has before been said with reference to the kingdoms around Israel, the certainty of its future deliverance, vv. 25, 26, and this is the more appropriate here inasmuch as with ch. xxix.—xxxii. an oracle of exactly equal length is intended to follow in which Israel appears to be as good as forgotten; only xxix. 6, 16, 21, a similar subsequent word is inserted.—It follows from the prophet's words, that Sidon did not wish at that time to separate itself, as had been formerly the case in Salmanassar's siege of Tyre, from the Tyrian cause, as indeed this war of Nabukodrossor's against Phœnicia was much more pertinacious than the former one.

20 And Yahvé's word came to me saying: Son of man! set thy face against Sidon | and prophesy against it saying: || Thus saith Lord Yahvé: I come upon thee Sidon, and glorify myself in the midst of thee, | that it may be known I am Yahvé—when I execute punishments upon her and sanctify myself in her; || I send forth upon her pestilence and blood into her streets, | and corpses fall in her by the sword against her round about, | that it may be known I am Yahvé! || in order that the house of Israel no more have a pricking thorn and a painful nettle | from all round about it who mock it, | that it may be known I I am Lord Yahvé. ||

25 —Thus saith Lord Yahvé: when I gather the house of Israel out of all the nations whither they are scattered, and sanctify myself in them before the eyes of the Heathen; | then they settle upon my land which I have given to my servant Yaqob, || settle upon it peacefully, and build houses and plant

vineyards and settle peacefully, | whilst I execute punishment upon all who mock them round about, then they know I am Yahvé their God! ||

xxviii. 22, after Ex. xiv. 4, and other passages; ver. 24, after Num. xxxiii. 55; ver. 26, after Amos. ix. 14. As to *pestilence and blood*, see the note on v. 17. Instead of נִפְלָל, ver. 23, we have in all the parallel passages נָפַל, vi. 7; xxx. 4; xxxii. 20, and the verbal stem of the first form would not be easy to understand. The additional clause to ver. 26, suiting ver. 25, should be received from the LXX.

(7) *Against Egypt.*

Ch. xxix.—xxxii.

The prophet's language is as strong, in fact stronger, against Egypt than against Tyre, first because Egypt has been from the earliest times the typical antithesis of the true Community, and secondly, because just at that time no kingdom did more to injure Israel than did Egypt by the false confidence with which it inspired her (comp. the book of Yéremyá). The conception and description of the details must in this instance be different, inasmuch as according to the constitution of Egypt at that time everything depended more upon the king himself than was the case with Tyre. In other respects, a great similarity is visible as regards the management and division of the matter to be dealt with. For when all the separate pieces which are here placed together are carefully looked at, it appears (1) that the certainty of the early fall of Egypt is set forth, and this is here done in those two ways which were naturally presented by the relation this ruling country then held towards many allied nations, first, xxix. 1-16, with regard to Pharaoh and Egypt alone, and, then, xxx. 1-19, with special reference to the allies; in both cases two strophes. The discourse then (2) proceeds to the presentation of a grand enigmatical picture, which represents in two strophes both the greatness and the fall of this empire, and towards its close at least naturally assumes the form of a kind

of elegy; it may therefore be compared with ch. xxvii. But there is apart from it (3) an elegy specially designed for this purpose, xxxii. 1-16, and even a funeral dirge distinct from the elegy, xxxii. 17-32, the former referring more to the king, the latter to his retinue.

How well considered this division of the whole piece is, appears further from the fact that essentially it is observed above also in the case of the king of Yuda, ch. xvii. corresponding to ch. xxxi., ch. xix. to the piece, xxxii. 1-16, whilst ch. xviii. has the appearance of a later insertion between ch. xvii. and ch. xix. The similarity of the two corresponding pieces is very apparent also in the particular words and figures used in both; and the elegy has in both cases the same structure even, the first strophe, in accordance with the essential peculiarity of an elegy, being the longest (comp. *Dichter des Alten Bundes*, I *a*, p. 152); the book of Lamentations also has this structure on a larger scale (see *ibid.* I. *b*, p. 323, sq.)

But apart from the products of his poetic art, Hézeqiél evidently very carefully followed in actual life the fortunes of Egypt which were then of such decisive moment. He was always intently on the watch to see in what way and at what time the truth, which he elucidated as it had become certain to his own mind in those prophetic pieces, the arrangement of which has just been described, would be fulfilled in outward history. He began to direct his threats against Egypt as it still existed in the measure of power which belonged to it after the battle of Karkemîsh and as it still continued both to urge its claims upon Asia and to promise Yuda help. But the defeat of the Egyptians before Jerusalem, referred to Jer. ch. xxxvii., soon followed, and Hézeqiél justly saw therein the commencement of a confirmation of his prophecy and inserted the piece, xxx. 20-26. Indeed, many years later, when the Chaldeans having finished with Tyre proposed to take Egypt in hand, the time seemed to him to have at length drawn near for a more

rapid fulfilment, and he inserted the small piece, xxix. 17-21. And inasmuch as regards no other foreign nation did so much depend upon the year and day when each separate piece was written as was the case with Egypt, we find an accuracy with regard to date in most of these pieces such as is met with nowhere else. Whence we may also incidentally see how very much poetic conceptions and well considered fundamental relations predominated in Hézeqiél's case and how little he wrote in precipitate haste: the pieces, excepting the two insertions, are all connected together by a fixed poetical plan, but were nevertheless by no means all conceived in rapid succession in point of time.

1. *The fall* (1) *of Egypt.*

Ch. xxix. 1-16.

1.

xxix.

1 In the tenth year on the eleventh of the tenth month came Yahvé's word to me saying: Son of man! set thy face against Pharaoh king of Egypt, | and prophesy against him and all Egypt, || speak and say: thus saith Lord Yahvé: I come upon thee Pharaoh king of Egypt, thou great crocodile that liveth in the midst of his Nile-streams, | that saith "mine is my stream and *I* made it for myself!" || I put hooks in thy jaws and make the fish of thy streams cleave to thy scales, | I pull thee forth out of thy streams—with all the fish
5 of thy streams cleaving to thy scales, || and thrust into the wilderness thee and all the fish of thy streams, | upon the

In Egypt and especially in its king there are two things to be immediately censured: their own haughty pride attended by false conceptions of Yahvé (and the worship of the false gods, as is subsequently added, xxx. 13, from Isa. xix. 1), and then the false confidence in their power with which they inspired Israel to its own ruin. The crocodile therefore, this ruler of the Nile, terrible by his dreadful powers and yet exterminable by a higher hand becomes,

(1), vv. 1-7, from the very commencement the expressive symbol of Pharoah: sleeping in the Nile he imagines that he is the lord, indeed the creator, of this river, but the next moment a higher power draws him as by a fish-hook forth from this dream in

open field wilt thou fall, not entombed and not buried: | to the wild beasts of the earth and the fowls of heaven I give thee for food; || that all the inhabitants of Egypt may know I am Yahvé, | — because they are a stay of reed to the house of Israel: || if they lay hold of thee with the hand, thou breakest and rendest the whole shoulder-blade for them, | or if they stay themselves upon thee, thou breakest and lamest for them all their loins. ||

2.

Therefore thus saith Lord Yahvé: now bring I upon thee [Egypt!] the sword | and cut off out of thee man and beast, || so that the land of Egypt becometh a waste and a desolation, | and they know I am Yahvé—because he said "the stream is
10 mine and *I* made it!" || Therefore I come upon thee and thy streams, | and make the land of Egypt desolations and waste deserts from Migdol unto Syéné and unto the Ethiopian border; || no foot of man shall pass through it, and no foot of beast shall pass through it: | it shall remain desolate forty years; || I will make the land of Egypt a waste in the midst of wasted lands, and its cities become a waste in the midst of

such a way that all the smaller fish of the Nile [the subjects of the king] lose their lives adhering to his scales and the monster, having been cast upon the land, without finding the honour of a grave, becomes a prey in his putrefaction to the beasts of prey [conquered by the Chaldeans in a great battle] vv. 4, 5, worked out further xxxii. 2-6, Isa. xxvii. 1; li. 9;—which punishment is necessary in order that Israel may no more trust to the stay of reed (after Isa. xxxvi. 6), which, whether the intention is to lay hold of with the hand or to find support from it for the foot, is in each case painfully deceptive, vv. 6, 7. Ver. 7 has the appearance of a verbal quotation from some ancient passage, from such a prophet as Yesaya; the Q'rî בכף is correct, העמד is wrong for תמעד, Ps. lxix. 24; תקבץ ver. 5, may be newly formed by Hézeqiél himself instead of תקבר on account of the corresponding תאסף.—In return for all this, to speak less figuratively,

(2), vv. 8-16, the deserved punishment is that Egypt shall become throughout its length and breadth, from Migdol in the north-east, Jer. xlvi. 14, unto Syéné on the Ethiopian border, waste, both by the war (which is further described xxx. 10 sq.) and specially by extraordinary dearth, which will destroy the Nile and therewith the entire fertility of the land (after Isa. xix. 5 sq.); not, indeed, for ever, since a final salvation is secured even to the heathen countries (comp. Vol. III. p. 199), yet for forty years, *i.e.* a considerable period (comp. *ante* p. 20); and even then Egypt, reduced to Pathrôs, *i.e.*, Thebes, its

desolated cities—forty years, | and I disperse Egypt among the nations, and scatter it among the countries. ||—For thus saith Lord Yahvé: after forty years will I gather Egypt out of the nations whither they were dispersed, || I turn the fortune of Egypt and bring them back to the land of Pathrôs, unto the land of their nativity, | so that they form there a little kingdom: || the smallest of the kingdoms will it be, and not lift itself up any more above the nations, | I diminish it that it may no longer rule over the nations, || nor the house of Israel have longer a Satan for confidence, when they look longingly after them, | — that they may know I am Lord Yahvé! ||

original centre (an important historical observation!) shall form only a moderate sized kingdom, that it may never become haughty and lead Israel astray again. מזכיר, *one that reminds Yahvé of something*, as if he were one of his principal advisers, is a higher angel, "Isa." lxii. 6, comp. lxiii. 9, so that מזכור עון is thereby the Satan, or rather indefinitely a Satan, the phrase having this implied meaning xxi. 28.—According to the Dynasties of Manetho, Thebes was not exactly the most ancient royal residence, nevertheless South Egypt rather than Memphis; but from the time of the Hyksôs, Thebes had been the centre whence all the power of Egypt proceeded.

Supplement.

Ch. xxix. 17-21.

And it came to pass in the seven and twentieth year on the first of the first month Yahvé's word came to me saying: Son of man! Nabukodrossor king of Babel hath caused his army to endure great labour regarding Tyre, so that every head is bald and every shoulder worn away: | — and yet wages hath neither he nor his army from Tyre notwithstanding the labour which he endured regarding it. || Therefore thus saith Lord Yahvé: now I give to Nabukodrossor king of Babel the land of Egypt, | that he may take its riotous splendour, prey upon its prey and plunder its plunder, | and it be wages for his army; || as his pay for which he served I give him the land of Egypt, | which they earned for me! saith Lord Yahvé. ||—On that day will I cause a horn to bud to the house of Israel, and give thee a more open mouth in the midst of them, | that they may know I am Yahvé. ||

The little piece, xxix. 17-21, appears both by its subject-matter and form to be a supplement inserted subsequently at this convenient place; we have here

entirely new illustrations even. Jerome narrates in his Commentary on this passage that after a protracted siege of Tyre, in which Nabukodrossor's army was reduced to extreme exhaustion, *e.g.*, by carrying refuse to fill up the narrow strait separating insular Tyre from the main land, as fulfilling the commission of Yahvé (ver. 20), he finally succeeded in conquering Tyre, but as all its rich inhabitants had taken flight by sea with all their treasures he found the city without any booty, and so received as it were no reward for his pains. Although we do not know the historical source from which Jerome derived his information, it accords completely with the few words which Hézeqiél deems sufficient; for although the prophet does not in so many words say that Nabukodrossor entered insular Tyre, yet the contrary of this, that the Tyrians had in the end overcome him, is still less conveyed by his words, and whether he entered the empty houses or not was immaterial as regards the result which is the only important thing in this passage. It is, however, probable that the army itself in its exhaustion assisted to compel him at last to leave the Tyrians alone, after the siege had lasted thirteen years according to the Phœnician records (Joseph. *Arch.* x. II. 1, *c. Ap.* i, 21). The one thing that Hézeqiél has to say is, that Egypt is now all the more certainly handed over as by Yahvé's arrangement to the Chaldeans to be plundered, inasmuch as the labour which he had expended on the ends he had in view had not met with its reward in Tyre. The conclusion is made by ver. 21: a brief reference to the Messianic times which must then follow, when the prophet also accredited by the result, will be able to speak more freely and boldly than his despondent and despairing fellow countrymen will now permit—a remarkable hint! comp. *ante* pp. 2, 7. Further comp. *History of Israel*, V. pp. 2 sq. (IV. pp. 5, 6; *Jahrbb. der Bibl. Wiss.* II. p. 41; and Quatremère in the *Journ. des Sav.* 1851, pp. 1304 sq.

(2) *The fall of the Egyptian allies together with Egypt.*

Ch. xxx. 1-19.

1.

xxx.

1 And Yahvé's word came to me saying: Son of man! prophesy saying: thus saith Lord Yahvé: wail ye! oh the day! ‖ For near is the day, and near the day of Yahvé: | a day of clouds will the time of the nations be, ‖ and war cometh to Egypt, and trembling will be in Ethiopia as soon as the slain fall in Egypt; | they will take away her throng, and her foun-
5 dations will be destroyed, ‖ Ethiopia and Pût and Libya and all the vassals, and Nubia and the sons of the allied country | will fall with them by the sword. ‖—Thus saith Lord Yahvé: then the upholders of Egypt fall and her proud splendour cometh down; | from Migdol to Syéné they will fall by the sword in

her, saith Lord Yahvé; || will be laid waste in the midst of wasted countries, | and its cities will be in the midst of desolated cities, || that they may know I am Yahvé, | when I put fire to Egypt and all her helpers are broken to pieces. || On that day will messengers sent from me go out in ships—to alarm the secure Ethiopians, | and a trembling will arise among them on the day of Egypt: "behold it cometh!" ||

2.

10 Thus saith Lord Yahvé: so will I abolish the tumult of Egypt by Nabukodrossor king of Babel; || he and his people with him, the most terrible nations will be brought to destroy

In the second half of the discourse upon the overthrow of Egypt, the view is directed

(1), vv. 1-9, with a more vigorous renewal of the threat, more generally to the nations, especially to Ethiopia, which was then again in very close alliance with northern Egypt and the reigning house of Sais. Ethiopia will be violently affected by the report of the overthrow of Egypt, when in a great battle all friends and enemies fall like the Egyptians; the throng (*i.e.*, the following, the noisy and proud power of her subjects and still more of her allied princes, comp. vv. 10, 11, xxxi. 2 sq.; xxxii. 12, 16, 18; in another sense xxix. 19) of Egypt will at the same time be taken away from her by the sword (xxxiii. 4, 6) and her foundations will be shaken (after Isa. xix. 10), vv. 2-5. The same thing is repeated still more plainly, vv. 6-9: messengers sent from Yahvé, accordingly apostles who proclaim the truth of Yahvé which is confirmed by the fall of the Egyptians, will then hasten to Ethiopia in Nile ships, in order to frighten this nation from the security into which it had again fallen, although it had previously, Isa. ch. xviii., been warned, ver. 9, manifestly after Isa. ch. xviii., comp. Isa. lxvi. 19. Instead of כיום it seems better to read ביום with many MSS., as corresponding in the structure of the verse-members with the previous ביום ההוא, whilst the meaning also is a complete recurrence to ver. 4: at the same time, כִּי would be possible acc. Isa. xxiii. 5, so far as the variation of the verse-members goes. Instead of כּוּב, ver. 5, we must read לוּב, for the conjectures of Movers (*Phœnizier*, II. p. 483) cannot be established. What Hézeqiél meant by *the sons of the confederate land* in addition to the nations here enumerated, it is difficult now to determine: we are not sufficiently acquainted with the nations then more or less closely allied with Egypt nor with their condition. Vv. 2, 3 after Joel i. 15; ii. 1. 2, as also xxxiv. 12. The last words, "behold it cometh!" point back forcibly to the commencement, vv. 2, 4, but in this instance as the words which the tremblers will then themselves use; comp. a very similar instance xxxiii. 33.

(2) Vv. 10-19. But at last the discourse confines itself again exclusively to Egypt, what had been commenced in the first half being concluded in less figurative language. The Chaldeans, by nature fierce and barbarous nations, vii. 24; xxviii. 7, shall be the instruments of the chastisement, vv. 10-12;

the land, | they draw their swords upon Egypt and fill the land with the slain; || I make the streams a waste and sell the land into the hand of wicked men, | and lay waste the land and its fulness by foreigners: I Yahvé have spoken it! ||—Thus saith Lord Yahvé: so I destroy the Nuisances and abolish the idols from Memphis, | and there shall be no more a prince of the land of Egypt: | I put fear in the land of Egypt, || lay waste Pathrôs and put fire in Tanis, | and execute punishments in
15 Nô, || pour out my fury upon Pelusium the stronghold of Egypt, | and cut off Hamon-Nô. || I put fire in Egypt, | tremble tremble shall Pelusium and Nô shall serve for storming, | and Memphis shall be a corrosion for ever; || the strong warriors of On and of Bubastis will fall by the sword, | and these cities themselves go into captivity: || and in Thaphnehes the day is darkened—when I break there the sceptre of Egypt, and her proud glory will be brought to nought in her, | she herself will be covered with clouds, and her daughters go into captivity: || thus I execute punishments upon Egypt | that they may know I am Yahvé. ||

by the destruction of the idols and existing princes, by the devastation of the land through its length and breadth, the true fear (religion) shall again be revived, vv. 13-15, after Isa. xix. 16 sq.; whilst the young men of the cities fall, the rest of the inhabitants will be carried away (the cities, the *daughters* of the capital, go into captivity), and over Thaphnehes (immediately on the western border whence the enemy makes his invasion, where there appears also to have been a royal residence, Jer. xliii. 9) the day disappears in the great battle which lays waste the whole kingdom, vv. 16-19, comp. xxxii. 7, 8; "Isa." xiii. 10 with ver. 18, the figure of the disappearance of the sun, which is borrowed in the first instance from Joel iii. 5 (*15*). Ver. 17 אָוֶן stands for אָוֹן, *i.e.*, Heliopolis, as Amos i. 5, in this passage therefore the Egyptian Heliopolis, Jer. xliii. 13; *Nô*, or more definitely, *Hamon-Nô*, *i.e.*, Thebes, Nah. iii. 8. Instead of the unintelligible צָרֵי, ver. 16, we must probably read צָרֵי, that is, acc. to the Aramaic, *rust*, comp. the corresponding verb Sseph. iii. 6; and ver. 18 we must read מַטּוֹת; on יוֹמָם, ver. 16, see the note on Ps. xiii. 3.*

The commencing confirmation thereof.

Ch. xxx. 20-26.

20 And it came to pass in the eleventh year on the seventh of

* The note referred to is given in the English Translation of the present work, Vol. III, p. 131.—*Tr.*

the first month Yahvé's word came to me saying: Son of man! the arm of Pharaoh the Egyptian king I have broken, | and behold it is not yet bound up so that medicine may be given, that a bandage may be put to bind it up, that it may be strengthened to hold the sword. || Therefore thus saith Lord Yahvé: I come upon Pharaoh king of Egypt and break his arms the sound one and the wounded one, | cause the sword thus to fall out of his hand, || and disperse the Egyptians among the nations, | and scatter them in the countries; || I strengthen the arms of the king of Babel and give my sword into his hand, | but I break Pharaoh's arms that he may groan before him as
25 the slain groan. || Thus I make strong the arms of the king of Babel, but Pharaoh's arms shall fall, | that they may know I am Yahvé—when I put my sword into the hand of the king of Babel and he turneth it against the land of Egypt; || and I scatter the Egyptians among the nations and disperse them in the countries, | that they may know I am Yahvé! ||

As the news of the actual defeat of the Egyptian king (when he intended to protect Jerusalem against the Chaldeans, comp. Jer. ch. xxxvii.) soon after this reached the prophet, he saw in this important event the commencement of a confirmation of the above threat. As certainly as Pharaoh has here as it were one of his arms incurably wounded, ver. 21, will he also lose the other sound one, whilst the divine sword appears to be put into the hand of the Chaldean as his power continues to increase, as is very emphatically reiterated vv. 22-26.

2. *The enigmatical representation of Egypt.*

Ch. xxxi.

1.

xxxi.

1 And it came to pass in the eleventh year on the first of the third month Yahvé's word came to me saying: Son of man! say of Pharaoh the Egyptian king and of his throng: | Whom wast thou like in thy greatness? || see then! the highest cedar-tree in Lebanon, of beautiful foliage and of shading thicket and high growth, | and among the clouds was his crown; || waters had made him grow large, a flood nourished him! which carried its streams round about its plant, and sent out
5 its channels to all the trees of the field: || therefore his growth rose high above all trees of the field, | and his branches spread

themselves and his shoots extended themselves—on account of the many waters sent out by it. || In his boughs all the birds of heaven made their nests and under his branches all the wild beasts of the field brought forth, | and in his shade all the many nations delighted to sit; || and he was beautiful in his greatness, in the extent of his branches, | because his root was towards many waters. || Cedars did not equal him in the garden of God, | cypresses were not like his boughs, and the plane-trees were not like his branches: | no tree in the garden of God equalled him in his beauty; || beautiful I had made him in the abundance of his limbs, | and all the trees of 'Eden in the garden of God envied him. ||

2

10 Therefore thus saith Lord Yahvé: because thou wast of high growth, | — and he lifted his crown among the clouds and his heart was puffed up with his height: || therefore will I

Is there still a desire to have an enigma which expresses (1) vv. 1-9, plainly enough the greatness of Egypt, of its king and its people?—Let there be imagined one of the tallest trees of the earth, beautiful with green foliage and with his summit reaching to the clouds, abundantly watered because like the trees of Paradise he stands near that marvellous water that conducts its streams round its garden and is large enough by its canals to supply all trees, the water of Paradise, that is, which surrounds the garden of God, vv. 3-5, comp. vv. 8, 9, 16, 18 and xxviii. 13 [that is the Egyptian king!]. And in the branches and in the shade of this beautiful heaven-climbing tree let there be further imagined all possible creatures dwelling and seeking protection vv. 6, 7 [that is the noisy throng, the proud noisy people of Egypt!]:

(2), vv. 10-17, in the same figure the nature of his fall. The tree which towered with such insolent pride aloft verily, such a marvellous tree, overtopping the rest of the tallest trees, must naturally excite the envy of all its fellow trees and allies in Paradise [the other kings of the earth]! vv. 8, 9. אַשּׁוּר, ver. 3, must be a particular kind of cedar, namely the tallest of its species, as ordinary cedars, vv, 8, 9, did not attain its height; the word is therefore probably the same as תִּאַשּׁוּר, xxvii. 6, which must in that case be read, but it stands here in the const. state to אֶרֶז. Ver. 4 הלך must necessarily have the force of הוֹלִיךְ *Hiph.*, and תהום is also construed ver. 5 as a masc. in בשלחו (*in his sending it, i.e.*, sent forth by him). In other respects there is much in the similar descriptions xvii. 3 sq.; xix. 11, to be compared with this.—But if this is the representation of his greatness, there may be seen

into the clouds, shall be treated as he deserves by a Chief (comp. ver. 14, xxxii. 21) of the nations, a superior

give him up to a chief of the nations, | deal with him shall he according to his wickedness! ||—I drove him forth—so foreign terrible nations cut him down and thrust him forth, | upon the mountains and in the valleys fell his limbs, and his branches were shattered in all the deep places of the earth, | and from his shadow all the nations of the earth came down and thrust him away; || upon his lop dwell all the birds of heaven, | and unto his boughs turned all the wild beasts of the field: ||—in order that no trees by the water exalt themselves in their growth, nor lift up their crown amongst the clouds, | and no water-drinkers in their pride resist their gods: | yea, they are all given over to death to the under world, amongst the sons of
15 men down to those laid in the grave. ||—Thus saith Lord Yahvé: when he went down into hell—I covered the flood with mourning for him, and held back its streams so that many waters were stayed, | made Lebanon black for him, so that all the trees of the field fainted for him; || on account of his loud fall I sent trembling through nations—when I thrust him down into hell to those laid in the grave, | and into the underworld grieved themselves all the trees of 'Eden the best and finest of Lebanon, all the water-drinkers: || they also went down with him into hell to those fallen by the sword, | and his seed which sat in his shade in the midst of the nations. ||

king set over all nations, vv. 10, 11 (the last word of ver. 11 must be placed in ver. 12): there is no tree that cannot be cut down, and it requires but a disowning word from Yahvé in order that this proud tree, cut down and contemptuously cast forth by the Chaldeans [hurled down in battle], may fill mountains and valleys with his ruins [his corpses then lie in mountains and deep places], and, forsaken by his joyous throng, may serve for long as the haunt of beasts of prey [as is customary upon battle fields, comp. xxxii. 4-6 and Isa. xviii. 6 as model again]—in order that water-drinkers, *i.e.*, trees, beings which however high they may tower are still always dependent upon their nourishment and cannot live of themselves in defiance of their maker, may never again insolently contend against their Chiefs (their creators, gods), since they are all destined just as much as common people to go down into the underworld vv. 12-14. But his fall brought, finally, mourning and astonishment over the whole of nature (xxxii. 7, 8), over the stream by which he stood [the Nile, as is described xxix. 10; xxx. 12], the forest in which he towered aloft and the nations and trees of Paradise [kings with whom he was in alliance, vv. 8, 9; xxx. 2-9], so that the latter as well as his seed which sat in his shade, *i.e.*, his subjects, the Egyptians, acc. vv. 6, 12, sank with him into hell as from terror, vv. 15-17.

3.

To whom art thou thus like in majesty and greatness among the trees of 'Eden, | and yet art cast down with the trees of 'Eden into the under world, wilt lie among the uncircumcised with those fallen by the sword? | — It is Pharaoh and his whole throng! saith Lord Yahvé. ||

Is it known whom this representation resembles in respect of his greatness as well as this tremendous fall?—It is Pharaoh and his throng (consisting of his subjects and allied kings)! ver. 18. The whole piece is therefore ironical still, like ch. xxviii. and Ps. lxxxii. —Ver. 14 עִמֹּד like קוֹם construed immediately with its object, the person, must have the force of *to resist*, contend against; נִרְתָּם is construed with equal brevity with the idea of motion to the place, to grieve oneself and *sink* into hell, comp. xxxii. 31. Ver. 17 זַרְעוּ must be read with the LXX. In order to understand the tone of the whole piece and its poetic art, it is necessary above all to observe, (1) that it is only the cedar itself, this giant-tree, that can be addressed, just as the separate figures are in all cases primarily at least derived from a tree, although the words at times pass out of the figure to the thing itself; and (2) that הֵנָּה, ver. 3, must accordingly form a distinct clause, *behold then!* like Job ix. 19, which as closely connected with ver. 2 has in this connexion not much more than the force of the Germ. *du da*. For the words vv. 2, 3 can have no other meaning than those of ver. 18.

3. (*a*) *The mourning dirge of Egypt.*

Ch. xxxii. 1-16.

1.

xxxii.

1 And it came to pass in the twelfth year on the first of the twelfth month Yahvé's word came to me saying: Son of man! lift up a dirge over Pharaoh the Egyptian king and say to him: to a young lion of the nations wast thou like—whilst thou art really as the crocodile in the waters; | and spoutedst with thy nostrils and thickenedst the waters with thy feet and stirredst up their streams? ||—Thus said Lord Yahvé: therefore I spread my net over thee in the assembly of many nations, | that they may draw thee up in my meshwork, || and I thrust thee upon the land, forth upon the open field I cast thee; | and cause all the birds of heaven to dwell upon thee
5 and satisfy from thee the wild beasts of the whole earth, || I put thy flesh upon the mountains, | and fill the valleys with

thy corruption, || water the earth with thy flowing, thy blood, unto the mountains, | and the deep places shall be filled with thee! || I veil when I extinguish thee the heaven, and darken its stars, ¦ the sun will I veil with clouds and the moon shall not let its light shine; || all the shining lights in heaven I darken over thee | and put darkness over thy land! saith Lord Yahvé. || I vex the heart of many nations when I bring thy story among the Heathen, to the lands which thou never knewest; || I cause many nations to be astonished at thee—| and their kings shall be seized with horror at thee—when I brandish my sword before their eyes, | and in a moment shall every one be terrified for his soul—on the day of thy fall! ||

As the tone of every mourning elegy must be determined by the nature and worth of him that has fallen, the one before us starts

(1) with the question, whether Pharaoh, as is naturally expected from a king, xix. 3; xxxviii. 13, is really like a young lion amongst the nations—since in reality he rather simply resembles the crocodile, which with its mouth and feet perniciously stirs up the streams, the running waters and life-springs of the nations, making turbid everything that is pure? ver. 2, in complete accord with xxix. 3.—But if that is all that he is, he must also have the end of such a monster: Yahvé casts over the sea-monster his net, gathering a great company of nations (the Chaldeans) round the creature and drawing it by them out of the Nile, its lair, and flings it into the desert, so that its remains and its blood fill hill and dale as nourishment to the wild beasts for a long time, vv. 4-6, like xxix. 5; xxxi. 12; the day of this tremendous overthrow and this punishment will be like a universal eclipse of the sun, vv. 7, 8, like xxx. 3; xxxi. 15; but the report of his fall and his whole history will not excite compassion, but only vexation in the case of the nations and fear in the case of the princes that resemble him, vv. 9, 10. Instead of שִׁבְרֵךְ, ver. 9, שִׁבְרֵךְ must be read, with the Aram. signification of "report, history;" ver. 6, מִדְמָךְ, since מלא can be used with מִן, only explains the foregoing unusual word צִפְתָּךְ from צוּף to flow; and ver. 2 it is necessary to read נְחָרְתִיךְ, acc. Job xli. 12, instead of נִדְּרַתִּיךְ.—The description, vv. 5-7, was justified by the fact that an immense aquatic creature when thrown upon the land does really supply most welcome sustenance for numbers of people, as is still the case in Africa; but this description in turn probably gave rise to the idea, which subsequently became so popular and famous, of the Livyathan as a food for nations, although our description led to this only by getting mixed up with the mythological significance of this creature; comp. the note on Ps. lxxiv. 15, *Dichter des Alten Bundes*, I *b*, p. 444. And if the figure of the *extinguishing*, ver. 7, had been followed further, the same celestial legend would have come out here which I have elucidated in connection with Livyathan and Ráhab (which earlier prophets had before used for Egypt) in my notes on Job iii. 8 and ix. 13: but Hézeqiél did not care to refer to that legend here, and it could not very well be made to fall in with the rest of his discourse in this place.—Or to speak less figuratively

2.

For thus saith Lord Yahvé: the sword of the king of Babel will reach thee! || by the swords of heroes I fell thy throng, | the most terrible nations all of them—they lay waste the pride of Egypt, so that all her throng is crushed; || and I destroy all her cattle from the side of many waters, | that neither the foot of man thicken them any more, nor the hoofs of beasts thicken them: || —then will I make their waters clear themselves, and their rivers to flow like oil! saith Lord Yahvé || when I make the land of Egypt a waste and the land wasted robbed of its fulness, when I smite all that dwell therein: | then they know that I am Yahvé! ||—

3.

A dirge is this, that they may sing it—the daughters of the nations sing it mourning, | over Egypt and her whole throng sing it! saith Lord Yahvé. ||

(2), vv. 11-16: by the Chaldeans Egypt shall be so devastated that neither man nor beast remains in it, and in order that the Nile may not be made turbid, vv. 11-13; the Messianic times cannot visit Egypt until the waters cease to be devastating and turbid, which will be effected by the true knowledge, to which the chastisement leads, vv. 14, 15.

(3) This is the preliminary, prophetic elegy, and may serve to be sung everywhere by maidens, since the confirmation of it will not be wanting, ver. 16, comp. xix. 14.—The entire elegy has the greatest similarity in point of structure with that of ch. xix.

(*b*) *The grave-dirge of Egypt.*

Ch. xxxii. 17-32.

And it came to pass in the twelfth year on the fifteenth of the month Yahvé's word came to me saying: Son of man! strike up over the throng of Egypt the grave-dirge and let her go down, | thou and the daughters of noble nations, into the underworld, to those laid in the grave! ||

1.

Into the lowest underworld come thou! than whom wast thou happier? | —down and be thou laid with the uncircumcised! ||

"Among those slain with the sword shall they fall:" | the sword is delivered: draw ye her down and all her throng! || Let the first tyrants speak of him out of the belly of hell, with his helpers: | "they went down they lie the uncircumcised slain of the sword!" ||

2.

There is Assyria and all her host, surrounded by her graves, | all of them slain, who fell by the sword; || whose graves are set in the uttermost hell, and whose host came round about her tomb, | all of them slain fallen by the sword, who set terror in the land of the living. ||

3.

There is 'Aelam and all her throng round about her tomb, | all of them slain who fell by the sword, who went down uncircumcised into the underworld, | who in the land of the living set their terror, and bore their dishonour to those laid in the grave: || among the slain they gave her a bed with all her throng, surrounded by her graves, all of them uncircumcised slain of the sword: | because their terror was set in the land of the living and they bore their dishonour to those laid in the grave, he was set among the slain. ||

4.

There is Méshek Tubal and all her throng, surrounded by her graves, all of them uncircumcised slain of the sword | because they set their terror in the land of the living. || (And should not they lie with fallen tyrants of the uncircumcised | who went down into hell with their weapons of war and under whose heads their swords were laid and upon whose bones their sins lie,|| because the terror of the tyrants prevaileth in the land of the living? | thou also wilt be dashed to pieces among the uncircumcised, and lie with those slain by the sword!) ||

5.

There is Edóm her kings and all her princes, who for their tyranny are placed with those slain by the sword: | they—with the uncircumcised they lie and with those laid in the grave. || —There are the crowned ones of the north all of them and every Sidonian, | who for their terror went down to

the slain, being ashamed of their tyranny, | and laid themselves uncircumcised with those slain by the sword, and bore their disgrace to those laid in the grave. ||

6.

Them will Pharaoh see and be grieved together with all his throng: | "slain by the sword are Pharaoh and all his host!" saith Lord Yahvé. || — For I set my terror in the land of the living: | so among the uncircumcised, with those slain by the sword, | may Pharaoh and all his throng be laid! saith Lord Yahvé. ||

And at last let the grave-dirge also be sung, ver. 18, during the singing of the strophes of which the fallen, the king and his multitude of allied monarchs and subjects who were once so noisy, will be let down into the tomb and surrendered to hades. As *the daughters of noble nations* are manifestly intended to be the same as are referred to before, ver. 16, we had better read אֹתָהּ instead of אֹתָהּ.—This gloomy, melancholy grave-elegy, which concludes the great tragedy, begins in the first of its six strophes entirely in the manner of a funereal dirge sung by the people over a grave, but from the second to the fifth strophe, taking a wider survey, it brings forward examples of similar nations and heroes who passing away in like manner went also in like manner down into hell, and only in the sixth strophe does it become purely prophetic. In order fully to understand the elegy, it must be remembered in how high estimation a peaceful natural death, with a burial of corresponding peace and the performance of all customary ceremonies, was held; that, on the other hand, those who had fallen by unnatural courses, who had been left upon the battle-field, seemed to be the most unhappy even in the underworld; as lawless, barbarous warriors who caused nothing but terror upon earth (xxvi. 17) and ruled only by the sword and by this very instrument themselves fell in commotion and without honour, they seemed in hell still to rest upon their sword instead of any other softer bed ver. 27 (as indeed it was customary to place the warrior's sword with him in the grave, ver. 20); and as buried without the ceremonies of the purification of the corpse and sacred rites, it seemed as if they still bore in hell their *disgrace*, the just mark of their profane life, and their sins upon their dead bones, vv. 24, 25, 27, 30; Isa. xiv. 19, whence they are here called also *uncircumcised, i.e.* unclean, unpurified, a meaning which the word has also xxxi. 18; xxviii. 10, and which, wherever it is used of Tyrians and Egyptians, is the more stinging as at all events the most noble of them wished to be considered circumcised. The whole elegy being thus understood, the first strophe, vv. 19-21, is uttered with bitter scorn: the Egyptians also, not more fortunate than others, may descend to this miserable company! and whilst from above, ver. 21, the divine word is heard which had long ago condemned them, all preparations having also been already made for this, the sword being presented which shall descend with him (comp. ver. 27), and thus the wretched company below are told to draw down their new companions,—up from below in like manner is

soon heard the cry, that the new accessions have already come down to their proper place! The only thing that is further remarkable in the piece is the particularly difficult and long addition which is made in the case of the Scythians specially, vv. 27, 28: it becomes quite intelligible, however, when it is considered that both here and ch. xxxviii., xxxix., the Chaldeans are substantially intended by these people, and that for the reason that the Chaldeans were still at the time in power the discourse almost involuntarily passes into the simple demand and desire of the future. As much as the ancient tyrants, must surely these most recent ones *whose terror still prevails in the land* go thither. Indeed the suddenly interjected *thou also*, ver. 28, gives audible utterance to a threat against the Chaldean king himself.—Who constitute this wretched company, is shown in the four middle strophes, with but little variation in each case; they are (1) the Assyrian, sunk into the deepest hell, because the guiltiest; (2) the barbarous, warlike nation 'Aelam, which accompanied the Assyrians and would now like to accompany the Chaldeans, Jer. xlix. 34-39; (3) Méshek and Tubal, *i.e.* the Scythians who had made invasions during the reign of Yosia, comp. ch. xxxviii., xxxix.; (4) many others, who had been named above, ch. xxv.-xxviii, as to be punished in the future. The meaning of the first strophe, to which the last, vv. 31, 32, answers in a stronger form, becomes in this way clear: only we must accept from the text of the LXX, which is in other respects very confused, the words בְּיִרְכְּתֵי בוֹר הֻנִּיחָה, which very well fill the *lacuna* at the commencement of ver. 19 and might easily be omitted at the end of ver. 18 after the words that had immediately preceded.—But at last, vv. 31, 32, the prophetic element comes forward in its purity, after it had before incidentally made itself felt, ver. 28; and with it appears also the fundamental thought which connects all that has been said—that instead of that terror which such tyrants cause, the true terror, the true fear (religion) must come.

THIRD PART.

CH. XXXIII.—XLVIII.

The Messianic Prosperity.

1. *The conditions and basis of this Prosperity.*

Ch. xxxiii.—xxxvi.

In Israel and the Holy Land, to the consideration of which the discourse turns exclusively, the great disaster has been meantime brought to completion, and those unutterable things have taken place the long expectation of which had up to that time closed the prophet's mouth, xxiv. 15-27. He can now

speak once more, in fact, as a prophet he must speak again as soon as he perceives that his time has again arrived: but inasmuch as all the ancient things which once existed have been destroyed, simple lamentation and censure can no longer be of much service; the eternal basis of all prosperity must once more be looked at more strictly and exclusively than has formerly been the case, that it may be discovered whether perhaps a new prosperity may spring forth from it in the future upon the ruins of the old. For that eternal prosperity of Israel, therefore, the hope of which had constantly sustained the prophet formerly, he now looks from this time forth much more uninterruptedly, is unwearied, in spite of all the outward hopelessness of those days of the exile and the total destruction, in the consideration of it from every point of view, and describes it with all the greater definiteness and animation to his faint-hearted contemporaries who are weighed down with the consciousness of guilt. Yet it is only upon the basis of the true recognition of the perversities of the past and of a sincere reformation that the prosperity can come: and the prophet's discourse accordingly rises only gradually to the free and unconditional delineation of the prosperity which is certain to come notwithstanding all present contradictions; he begins with the conditions and the final basis of the prosperity, and thereby prepares for himself the way to freer outlooks. There are substantially two conditions of the possibility of a true reformation: (1) that there be at no time a want of genuine prophets, of witnesses to the truth, ch. xxxiii., the proof of which forms the most suitable transition from the first part of the book to this the last part; and (2) that the leaders of the nation reform themselves and all its false teachers make way for the Messiah as the true leader, ch. xxxiv.: when these conditions have been fulfilled, the prosperity can come, which is thus early described (3) ch. xxxv., xxxvi., in its general outlines; although (4) not human desert but only the divine grace can be looked upon as the final basis of prosperity, as

is at last, xxxvi. 16-38, very emphatically stated, because this fact must be everywhere carefully noted, both when the prosperity is already commencing, lest it produce presumption and inactivity, and also when it has yet to be wrestled for, lest an inconsiderate and premature haste to obtain it should prevail.

Among the indications of the close connexion of all that is said in these four chapters, and also of their having been written, together with the second section of this last part of the book, ch. xxxvii.-xxxix., in immediate succession, is the fact that in all these pieces there occurs but once, xxxiii. 21, a chronological note. This note is placed quite exceptionally, not at the commencement, xxxiii. 1, but in the middle of the first piece, xxxiii. 21, because it is most intelligible in the latter position.

(1) *The first condition of an amendment: the genuine prophet.*

Ch. xxxiii.

1.

xxxiii.

1 And Yahvé's word came to me saying: son of man! speak to thy fellow-countrymen and say to them: When I bring war upon a land | and the people of the land take a man from their borders and appoint him for a watchman; || and he seeth the sword come upon the land, | and bloweth the trumpet and warneth the people: || —if one should then hear the trumpet and yet not take warning, so that the sword came and took
5 him away: | then let his blood come upon his head! || the sound of the trumpet he heard, and did not take warning: let his blood come upon him! | since had he taken warning he had saved his soul. || But when the watchman seeth the sword come,—if he hath not then blown the trumpet and the people was not warned, so that the sword came and took one of them: | then is he indeed taken off by his guilt, | yet his blood will I require of the watchman's hand. || —And thou son of man! as a watchman I appointed thee for the house of Israel, | that when thou hearest anything from my mouth thou mayest warn them from me; || if I say to the unrighteous "unrighteous man! thou must die!" and thou speakest not to warn the

unrighteous from his way: | then will he as unrighteous die by his guilt, yet his blood will I require of thy hand; || but if thou hast warned an unrighteous man from his way that he should turn away from it, and he turned not away from his way: | then will he die by his guilt, yet thou hast saved thy soul. ||

2.

10 And thou son of man! say to the house of Israel: thus have ye said "our trespasses and our sins weigh upon us, and through them we waste away: how then should we live again?" || say to them: as truly as I live, saith Lord Yahvé, no, it is not my pleasure that the unrighteous die, but that the unrighteous turn from his way and live! return, return from your wicked ways! and why will ye die, house of Israel? || —But thou son of man! say to thy fellow-countrymen: the righteousness of the righteous will not save him whenever he transgresseth, and the unrighteousness of the unrighteous—by it will he not stumble

1. The ultimate foundation of the possibility of a true reformation remains this, vv. 1-9: that in conjunction with the unfailing divine grace, which is always working for goodness, a true prophet be not wanting, who in a dangerous time gives explanations and warnings to all, in bold clear words, proclaiming the pure truth. Even in common life it holds that whoever in time of war does not take warning from the appointed watchman of the approach of danger, falls through his own fault, while if he falls without being warned by the watchman, he still falls not without fault on his own part (since to be watchful on one's own account is really the highest duty), yet the watchman becomes at the same time accountable for him, vv. 2-6: now, in the higher sense the prophet is such a watchman, looking out from his elevated post, who while he cannot prevent the fall of those who will not be warned, bears the greatest responsibility if he neglects to give due warning of coming calamity, vv. 7-9, as had been before explained more fully, iii. 16-21. —If this is so, it follows

2, vv. 10-20, with reference to oppressive transgressions and sufferings, under which a consciously guilty generation feels cast down, that a dreary despair can never be justified, since in conjunction with the warning voice of the prophet, the divine activity is eternally put forth for good and has no pleasure in the death and misery of the sinner, so that conscious guilt ought only to seize the divine mercy proclaimed by the prophet in order once more to find the true life. It was just at that time that this despair prevailed so much in the nation, a gloomy, hopeless sorrow, fatal to every endeavour for the better, comp. xxiv. 23: therefore with all the more urgency must the prophet exhort the people to lay hold of the true life, vv. 10, 11, and he

whenever he departeth from his unrighteousness, | and the righteous will not live thereby whenever he sinneth. || If I say to the righteous "he shall live!" but he should trust to his righteousness and worketh wickedness: | all his right deeds will not be mentioned, and by his wickedness which he worketh —thereby will he die; || but if I say to the unrighteous "thou must die!" | and he departeth from his sins and doeth justice and righteousness, || —giveth back an unrighteous pledge, maketh good a robbery, walketh in the laws of life working no wickedness: | so shall he live, not die! || all his sins which he did shall not be mentioned against him; | justice and righteousness he wrought: he shall live! || —Thy fellow-countrymen say indeed "the way of the Lord stayeth not the same!" | but your own way stayeth not the same! || if a righteous man departeth from his righteousness and worketh wickedness: | he dieth thereby; || and if an unrighteous man departeth from his unrighteousness and doeth justice and righteousness: | —therefrom will he live! || And yet ye say "the way of the Lord stayeth not the same!" | —every one according to his ways will I judge you, house of Israel! ||

3.

And it came to pass in the eleventh year on the fifth of the tenth month of our captivity the fugitive from Jerusalem came to me saying "the city is smitten!"—But Yahvé's hand came upon me in the evening before the fugitive arrived, and he opened my mouth whilst he came to me in the morning: then was my mouth opened and I was no longer dumb;

does this by an explanation of the great truth under consideration, vv. 12-16, as well as by an earnest refutation of the false notion, that there is no equability of feeling and action in the God who is now punishing and then saving, vv. 17-20, as this had been more fully explained ch. xviii. Well, then, the better shaping of the future, with the dismissal of vain broodings over the past, which had after all been destroyed simply by their own sin, has been placed next to God in every man's own power: but with regard

3, vv. 21-33, to those who proudly resist such prophetic wisdom and admonition, although they will some day attain to a true perception of the prophetic truth, it will be only by means of further severe calamities and to their own disadvantage. In the first place, those who have remained in Yuda resist and still continue strangely infatuated, relying upon misleading comparisons, although their life is polluted with blood, both in what they eat (Lev. xix.

and Yahvé's word came upon me saying: Son of man! the inhabitants of these ruins in the country of Israel say "only one was Abraham and inherited the land: | but we are many, to us the land is given for an inheritance!" || therefore say to them: thus saith Lord Yahvé: that which is bloody ye eat and your eyes ye lift up to your Nuisances and ye shed blood: | —and the land will ye inherit? || ye have used your sword, have committed abomination and one defiled the wife of another: | and the land will ye inherit? || Thus shalt thou say to them: thus saith Lord Yahvé: as truly as I live, surely they who are in the ruins will fall by the sword, and whoever is in the open field him I give up to the wild beasts to devour him, | and those in the strongholds and caves will die by pestilence! || I make the land waste and wasted, and its proud splendour will be done away, | and the mountains of Israel will be waste uninhabited, || that they may know I am Yahvé | when I make the land waste and wasted—on account of all their abominations which they committed! || —But thou son of man!—thy fellow-countrymen who conversed about thee beside the walls

26) and what they do, and with manifold transgressions, they believe the possession of the Holy Land is theirs and that they must therefore never cease to make war upon the Chaldeans. But the more desperately they cleave to the Holy Land in their wild despair, the more painfully will they be compelled to feel that the past cannot be restored in that way, and that Yuda which has been laid waste by its own sin will for the present be more and more wasted, vv. 24-29. In the second place, the numerous fellow exiles who are near Hézeqiél resist in an entirely different manner. They entertain each other and feed their curiosity readily enough in this time of great vicissitude with his prophetic utterances, and resort to him in multitudes, taking their seats with due external deference as if they were the people of Yahvé, *i.e.*, the true community, but as they never in their heart give up their miserable jests which they always have on their tongues nor their self-love, so also they like to look upon the prophet simply as a man who can make fine speeches, to hear him as an acceptable merry-maker and ballad-singer, without attending with seriousness and sincerity to the real meaning of his words: they will at this very time, since the great judgment-day arrives with the destruction of Jerusalem foretold by the prophet, necessarily learn that a true prophet was amongst them, and will be unable in any way to excuse in the future their want of earnestness! vv. 30-33, after ii. 5. Such stern words against near and distant opponents of the truth as we find here, vv. 24-33, the prophet was compelled to use precisely at the time when the report of the fall of Jerusalem reached the district where he was. This calamitous news released him from the spell which was upon him, acc. xxiv. 15-27, permitting him again to speak publicly, and it also supplied a higher attestation of his

and in the doors of the houses, | so that one spake to another, a third to a fourth saying "come now and hear what word cometh forth from Yahvé!" ||—and they indeed come to thee as in people's concourses and sit before thee as my people, but when they hear thy words they do them not at all, | because they are still always doing the trifles in their mouth, after their own pleasure goeth their heart, || —since thou art to them indeed as a singer of trifles, with a beautiful voice and playing charmingly, | so that they hear thy words yet do them not at all: | —yet when it cometh "behold it cometh!", | then will they know that a prophet was among them! ||

mission before his fellow exiles who were unwilling to believe his threats; but it brought at the same time the mournful certainty that there were still many deluded people remaining in the devastated country, of whom a fuller account is given Jer. xl., xli., *e.g.* But the evening before, the prophet had been again in reflection upon Israel greatly moved by the prophetic spirit, as if with a presentiment that the spell of silence would be immediately broken, vv. 21, 22, without doubt because he then saw the thought which he had presented vv. 2-20 assuming new life and energy in his soul. It seems necessary to read שָׁיר instead of שִׁיר ver. 32; instead of וַיָּבֹאוּ and וַיֵּשְׁבוּ, ver. 31, וַיָּבֹאוּ and וַיֵּשְׁבוּ appear more suitable: but the present pointing may be explained from § 343 *b*. With ver. 3 comp. Hos. viii. 1; Jer. vi. 1; xlii. 14.

It appears from vv. 21, 22, that the thoughts of the first two of these three strophes had already stirred in the soul of the prophet himself on the evening preceding the second day. The correct number in ver. 21 was restored above, p. 18.

(2) *Second condition of an amendment: the true shepherd.*

Ch. xxxiv.

1.

xxxiv.

1 And Yahvé's word came to me saying: Son of man! prophesy against Israel's shepherds, | prophesy and say unto them unto the shepherds: thus saith Lord Yahvé: | Oh ye shepherds of Israel who were tending *themselves* (ought then the shepherds not to tend the flock?)|| ye who ate the flesh and clothed yourselves with the wool, sacrificed the fat piece | —tended not the flock; || ye who have not strengthened the weak nor healed the sick nor bound up the wounded, nor brought back the scattered nor sought the lost, | but with harshness have ruled them
5 and with oppression, || so that they were scattered without

shepherds, | and became food for all the wild beasts of the field and were scattered, || (—my flock wandered over all the mountains and over every high hill, | and over the whole face of the earth is my flock scattered, enquired for by no one and sought for by no one:) || therefore ye shepherds! hear Yahvé's word! || as truly as I live, saith Lord Yahvé, verily because my flock became a prey and my sheep became food for all the wild beasts of the field, | without any shepherds and without my shepherds enquiring after my flock, | and the shepherds tended *themselves*, but my flock they did not tend—: || there-
10 fore ye shepherds! hear Yahvé's word! || thus saith Lord Yahvé: I come upon the shepherds and require my flock at their hand, | and let them tend a flock no longer, that they may no more tend who tend *themselves*, | and I rescue my sheep from their mouth, that they may not serve for food to them! ||

2.

For thus saith Lord Yahvé: now *I* come and enquire after my sheep and examine them! || As a shepherd examineth a flock when he is among his sheep that are driven about, so will I examine my sheep, | and rescue them from all the places whither they were scattered; || on the day of cloud and mist—I lead them forth out of the nations and gather them out of

But they who as guides of the nation, as shepherds of the flock, are the exact opposite of the true prophet and genuine ruler, must then, when once a better foundation has been laid, acc. ch. xxxiii., wholly disappear to make way for the true shepherd of this flock, the returned Davîd (the Messiah): and he, before whom this eternal truth is certain and who is ever working for its fulfilment, immediately promises with great fulness in this place the certainty of it.

1. Vv. 1-10, at the very commencement they who in complete opposition to the idea and nature of a shepherd only tend and amuse *themselves*, devouring their flock in the best manner or scattering it from idleness, as the past rulers had only too often done, Jer. xxiii. 1-8, are all pointed in stern language to him who will call them to account and take from them their office in order to save the flock, the community, the preservation of which is the chief concern. For

(2), vv. 11-19, He himself, the chief Owner and Shepherd, examining and healing most of all precisely amidst the gloomy terrors of the birth of a better age (*on the day of clouds and mist*, ver. 12, after Joel ii. 2, comp. Isa. xxxii. 19, and Matt. xxiv), will now look after the unfortunate flock and appoint them once more (after such a deliverance from exile) their delightful pasturage among the hills of the Holy Land (as is further described xxxvi. 1-15), but

the lands, and bring them to their own country, | and tend them on the mountains of Israel, in the lowlands and all the dwelling-places of the land: || in good pasture I pasture them, and on the lofty mountains of Israel shall their mead be, | there will they fold in a good mead and pasture in a fat pasture on Israel's mountains. || I myself will tend my sheep, and I will fold them, saith Lord Yahvé; || I will seek the lost and bring back the dispersed, and bind up the wounded and strengthen the sick, | but the fat and the strong I will destroy, tend them according to justice! || —But ye my sheep! thus saith Lord Yahvé: now will I judge between one sheep and another, the rams and the he-goats! || is it too small a thing for you to pasture on the best pasture that ye trample down the rest of your pasture with your feet, | and to drink the clearest water that ye foul the residue with your feet, || and my sheep pasture on that which is trampled down with your feet and drink that which is befouled with your feet? ||

3.

Therefore thus saith Lord Yahvé unto them: now I come to judge between the fat sheep and the lean sheep! || because ye pushed with side and shoulder and thrust with your horns all the weaker ones, | till ye have scattered them without: || therefore I help my sheep that they may no longer serve for a prey, | and judge between one sheep and the other; || I set over them one shepherd that he may tend them—my servant Davîd: | he will tend them, and he will be a shepherd to them, || and I Yahvé will be to them God, while my servant Davîd is prince

He will separate and punish in a general judgment the few which have tended themselves at the cost of the many, the fat butting rams and he-goats (those self-seeking shepherds), those haughty rulers who as if it were not enough to have and enjoy the best of things before others must also wantonly destroy the remaining residue and so leave nothing at all to their poor subjects. (The figures after xxxii. 2.) But the chief Shepherd must complete his deliverance

(3), vv. 20-31, thereby, that He gives them again a Davîd as their true and only shepherd (after Hos. iii. 5), and thus the true kingdom of Yahvé and the prosperity of the community attains in the Messiah its ultimate object, as is here further described almost as in Isa. xi. and Jer. xxx. xxxi; Davîd, *i.e.* the true Messiah, is intentionally called *my servant* almost as in antithesis to Nabukodrossor in Jer. xxv. 9; xxvii. 6; xliii. 10. There is nothing that is

in their midst: | I Yahvé have spoken it! || And I conclude with them the covenant of peace, and make an end of evil wild beasts from the earth, | that they may dwell safely in the wilderness and sleep in the forests; || I give them also blessing round about my hill, | and pour down the rain in its season, showers of blessing shall there be, || so that the tree of the field yieldeth its fruit and the earth yieldeth her increase; | so they shall dwell in their country safely and know that I am Yahvé | —when I break the bars of their yoke and free them from the hand of their masters; || thus they will no more be a prey to the Heathen, and the wild beasts of the earth will not devour them, | but they dwell safely no man making them afraid; || thus I set up for you a plant for renown, | and no more will be taken off by hunger in the land, nor bear any more the disgrace of the Heathen, || that they may know I Yahvé their God am with them | and they are my people Israel! saith Lord Yahvé. || —But ye my sheep, the sheep of my pasture—are men, | I am your God! saith Lord Yahvé. ||

specially new except that this erection of the true community, ver. 29, is called a *plant for fame, i.e.* a colony which brings fame to its founder Yahvé and to itself, repeated Isa. lx. 21; lxi. 3; and in a manner that is quite characteristic of our prophet, we have at the end, ver. 31, the simple explanation of the figure supplied and the whole piece brought to a forcible close, in order that there may be no possibility of the slightest misunderstanding of the figure of the sheep. Ver. 4 and ver. 27 after Ex. i. 13, 14; vv. 26, 27 after Lev. xxvi. 4, comp. Ps. lxvii. 7, but with the addition "round about my hill," *i.e.* even around the devastated Jerusalem, after Joel ii. 22; iv. 18 (iii. 18). Vv. 12, 13 the division of verses must be amended.

3. *The prosperity in its external and domestic aspects.*

Ch. XXXV. 1—XXXVI. 15.

1.

XXXV.

And Yahvé's word came to me saying: Son of man! direct thy face unto Mount Se'îr and prophesy against it, || and say to it: thus saith Lord Yahvé: I come upon thee Mount Se'îr, | and stretch out my hand over thee and make thee waste and wasted, || thy cities will I make a desolation, and thou thyself shalt be a waste, | that thou mayest know I am Yahvé! ||

Because thou hadst eternal enmity, and gavest the sons of Israel over to the hand of the sword | in the time of their need, in the time of uttermost punishment: || therefore as truly as I live, saith Lord Yahvé—because after blood is thy sport, blood shall pursue thee, | as thou hast not hated blood, blood shall pursue thee! || I make Mount Se'îr a waste and wasteness, | and cut off from it every one that goeth through or returneth, || and fill his mountains with his slain: | thy hills and valleys all thy lowlands—the slain with the sword fall therein; || to eternal wastes will I make thee that thy cities may not flourish, | that ye may know that I am Yahvé! || —Because thou sayest "the two nations and the two kingdoms must *I* have and we will inherit them!" | although Yahvé was there: || therefore as truly as I live, saith Lord Yahvé—I act according to thine anger and thy jealousy which thou showedst out of thy hatred towards them, | and reveal myself in thee when I shall judge thee, || that thou mayest know how I Yahvé have heard all thy revilings which thou spakest against the mountains of Israel saying "it is waste! to us are they given for food!" || and how ye did grandly against me with your mouth, and make big against me your words: | I have heard it! ||

Thus saith Lord Yahvé: as a play for the whole earth will I make wasteness unto thee; || the more thou rejoicedst over the inheritance of the house of Israel that it was waste, the more will I do it unto thee, | a waste shall Mount Se'îr become and all all Edom, that they may know I am Yahvé! ||

If the above two conditions of domestic prosperity are complied with, it may then be extended in full power and security both at home and abroad and a kingdom like the ancient Davîdic one may be formed which shall be great and happy. Thus the discourse is directed

(1), ch. xxxv., threateningly against Edôm, which barbarous border nation is specially selected as an example of all similar neighbouring nations, comp. xxxvi. 5, as it had exhibited unusual satisfaction, animosity, and also selfishness and covetousness, at the destruction of Jerusalem, comp. xxv. 12-14, *Hist. of Israel*, V. 80 sq. (IV. 105 sq.). After the general threat, vv. 2-4, it is accordingly especially two transgressions with which it is charged and for which it is to be punished: (1) that participation, out of pure love of *blood*, in the destruction of Israel precisely at the time of its extreme need, when the indulgence of an ancient enmity is so specially disgraceful ('Obadya's language being very similar); but the love of blood always brings its own punishment, vv. 5-9; (2) greed for the possession of land, leading it to desire to appropriate, as territories which had now become waste, both the kingdoms

2.

xxxvi.

1 But thou son of man! prophesy against the mountains of Israel | and say: Mountains of Israel, hear ye Yahvé's word! || thus saith Lord Yahvé: because the enemy said over you "haha!" | and "the eternal hills have become to *us* for our inheritance!" || therefore prophesy and say: thus saith Lord Yahvé: for because there is snuffing and snorting at you round about, that ye may be for an inheritance to the rest of the nations, | and ye came upon the tongue of the talk and in the report of the people: || therefore mountains of Israel! hear ye Lord Yahvé's word: thus saith Lord Yahvé to the mountains and hills to the lowlands and valleys, | and to the waste ruins

of Israel even (xxxvii. 22), with derision of Yahvé who is worshipped there and must still be considered the ancient tutelary and national deity; but what folly to insult him the Omniscient, who will reveal himself in his community as the mighty deliverer whilst he judges his despisers, vv. 10-13. Hence the conclusion: as for the delight of the whole earth that very land shall become desolate which took such disgraceful pleasure in the desolation of the Holy Land! vv. 14, 15. שִׂמְחָה, ver. 14, acc. § 150 *b*, is here a pleasure-play* (a Comedy); on ver. 10, comp. § 295 *d*, and instead of אעשך, ver. 6, in order that the verse-members may accord better, מַעֲשָׂךְ must be read, which at the same time agrees excellently with the figure of the *play* to which the entire discourse reverts, ver. 14. The LXX omit the last member of ver. 16, but without just reason; and if דָּם *blood* is twice repeated in both members, it is precisely upon it that the chief emphasis is laid, and Hézeqiél, moreover, often repeats the same word in two members. On the other hand they read בָּךְ, ver. 11, instead of בָּם as suiting the connexion better.—And just because such malicious neighbours have indulged their wicked joy in the ruin of the community of Yahvé, the discourse

(2), xxxvi. 1-15, must all the more proclaim to the mountains of Israel (the *eternal* mountains as they are so emphatically called, ver. 2, after Hab. iii. 6 and other ancient passages) prosperity and blessing in that future which was more particularly referred to above; the language also takes fire in an uncommon manner at the commencement, vv. 1-7, when it comes to consider these unworthy enemies, so that after the brief allegation, ver. 2, the particle "therefore" is five times repeated, the reasons against these enemies thrusting themselves forward before the discourse calmly dwells upon the mountains of Israel of which it is strictly intended to treat. Nor could the unusual involution of the discourse at the commencement, as in endless rotation, be understood, were it not observed that here, just as above, v. 13-17, sacred numbers are introduced, as if to make assurance doubly sure, being in this

* Germ.: *freudespiel*.—Tr.

and the forsaken cities, which were for prey and for derision to the rest of the nations round about: || therefore thus saith Lord Yahvé: verily in the fire of my jealousy I speak against the rest of the nations and all Edóm | which appointed my land to themselves for an inheritance in pure joy of heart and in deadly contempt, in order to cast it out for plunder! || therefore prophesy concerning the country of Israel and say to the mountains and hills, to the lowlands and valleys: | thus saith Lord Yahvé: now I speak in my jealousy and fury! because ye bore the disgrace of the nations— || therefore thus saith Lord Yahvé: I lift up my hand: | surely the nations which are round about you—will themselves bear their disgrace! || But ye mountains of Israel! ye shall bear your foliage and yield your fruit to my people Israel: | for that approacheth very soon! || For I come upon you and turn myself unto you | so that ye may be tilled and sown, || I multiply men upon you,—the whole the whole house of Israel, so that the cities shall be inhabited and the ruins built up, || I multiply upon you man and beast so that ye grow and are fruitful, | and settle you as in your olden time and do you more good than in your former time, that ye may know I am Yahvé; || I cause men to journey upon you—my people Israel, that they possess thee and thou becomest to them for an inheritance, | and thou shalt not ever again make them orphaned! ||

Thus saith Lord Yahvé: because it is said to you "a devourer of men art thou | and a murderess of thy people wast thou!" || Therefore men shalt thou devour no more, nor be to thy people a raven-mother more! saith Lord Yahvé; || I will not cause to be heard over thee any more the insult of the Heathen, neither shalt thou bear any more the scorn of the nations, | nor be to thy people any more a murderess! saith Lord Yahvé. ||

case used in several ways. The mountains are addressed three times, vv. 1, 4, 8, three times Yahvé swears, vv. 5, 6, 7, three times is heard the emphatic *because*, vv. 2, 3 doubled, and again at last ver. 6, and the reasoning proceeds by five stages: (1) because the enemies are insolent and greedy of territory, v. 2, yea, (2) act so unfeelingly towards Israel and speak against her so slanderously, ver. 3; because (3) they continue to plunder and revile the devastated land, ver. 4, yea, (4) are too full of malicious joy and of desire to destroy, ver. 5; and because (5) Israel is too painfully vilified on all sides and by all nations, ver. 6—for all these reasons and after the terrible *therefore* has been heard five times, the mountains as well as the valleys of the Holy Land shall

hear the burning threat of the deserved punishment of the foreign nations. The nations shall be punished as they deserve, ver. 7. but these very mountains shall become once more fruitful for Israel which shall soon return, and shall be thickly inhabited and well cultivated by the entire united Community, not simply as gloriously as in the better days of old but still more gloriously! vv. 8-12, to some extent after Gen. i. 28, Job. xlii. 12. It is true, up to the present time Jerusalem has often had the reputation of an unnatural mother,* which devours her children or suffers them to become orphans and causes them distress, rather than of a provident and affectionate mother (inasmuch as, apart from other injurious effects, the tremendous restlessness, the excited push and hurry of such a mentally active city, must in any case use up its individual inhabitants more rapidly; but historically a remarkable utterance, and in another connexion Hézeqiél had before said pretty much the same, ch. xxii.); nevertheless in future this like every other bad opinion of her, whether it be true or false, shall vanish for ever! vv. 13-15. Vv. 14, 15 the reading תְּשַׁכְּלִי is the more correct on account of the figure, although the Massôra prefer it in ver. 14 only. With regard to the form שַׁמּוֹת as inf. ver. 3, comp. § 238 *e*: but as it is here intended to form a paronomasia, both in sound and thought, with the following שֹׁאֲפָה, it is best to take it as coming from a root שֻׁם, which answers to the Arab. *ashamma, to smell*, properly *to take breath*, (like הֵרִיחַ), and so also to נָשַׁם, but in its bad sense expresses a *snorting at*, similar to שֹׁאֲפָה.—A word like גּוֹיִךְ, vv. 14, 15, cannot with these letters be pointed with the *Q'rê* as a plur., but only as גּוֹיֵךְ, and in fact the sing. is enough.

(4) *The final basis of the prosperity.*

xxxvi. 16-38.

And Yahvé's word came to me saying: Son of man! they of the house of Israel who dwelt in their own country and defiled it by their way and their deeds; | whose way was as the most loathsome defilement before me, || so that I poured out my fury upon them for the blood which they had shed upon the land | and because they defiled it by their Nuisances, || and dispersed them among the nations, so that they were scattered in the countries, | whom I have judged
20 according to their way and their deeds, || and who then came to those Heathen whither they came, and profaned my holy name, | it being said of them "Yahvé's people are these yet they went forth out of his land!" || so that I had pity on my holy name, | which they of the house of Israel profaned among the Heathen whither they had come: || —therefore say to the

* Germ.: *Rabenmutter*, in the text also.—*Tr.*

house of Israel: thus saith Lord Yahvé: not for your sakes will I do it, house of Israel, | but for my holy name which ye profaned among the Heathen whither ye had come, || I will sanctify my great name, | which is profaned among the Heathen which ye profaned in their midst, | that the Heathen may know I am Yahvé (saith Lord Yahvé) when I sanctify myself in you before their eyes! || So I take you out from the Heathen and gather you out of all the lands, | and
25 bring you into your own country, || sprinkle upon you clean water that ye may be clean, | from all your impurities and all your Nuisances I cleanse you, || and I give you a new heart, and put a new spirit within you, | remove the heart of stone out of your flesh and give you a heart of flesh; || and my spirit I put within you | and make that you walk in my laws, and keep and do my judgments; || then ye dwell in the land that I gave to your fathers | and ye become to me a people and I become to you a God! || Thus I help you out of all your impurities, | I call unto the corn and
30 multiply it, and lay no famine upon you, || I multiply the fruit of the trees and the produce of the field, | in order that ye may no more receive the scorn of famine among the Heathen; || that ye then remember your evil ways and your doings which were not good, | and loathe you in your own sight for your iniquities and for your abominations: || not for your sakes will I do it (saith Lord Yahvé), mark ye! | blush and be ashamed for your ways, house of Israel! ||

Thus saith Lord Yahvé: when I one day cleanse you from all your iniquities | and make the cities to be inhabited, and the ruins are built up, || the wasted land will be tilled | instead of lying waste before every traveller's eyes, || and it is said "that wasted land is become like the garden of 'Eden, | and the desolate and wasted and overthrown cities flourish well fortified!" || then the Heathen know which remain round about you, that I Yahvé built what was overthrown planted what was wasted, | I Yahvé have spoken it and do it! ||

Thus saith Lord Yahvé: yet for this will I suffer myself to be entreated by the house of Israel to do it for them: | that I multiply them, men like sheep; || like sheep for sacrifice, like the sheep of Jerusalem at its feasts: so will the desolate

cities be full of a flock of men, | that it may be known I am Yahvé ! ||

But, in conclusion, let not the nation in any way imagine that Yahvé would provide such blessings because it had deserved them by its own righteousness: it cannot be plainly and loudly enough declared that this future salvation will only come for the sake of the divine name, *i.e.* in order that faith in the divine operation and love, which has been made known and declared in this Community, accordingly therein His name and fame, may never again be lost in the earth but more truly and more widely known. At the present time the fame and the purity of the name of Yahvé suffers amongst the Heathen, inasmuch as they behold that nation, which by its own elevation and spotlessness ought to glorify it, so profoundly humiliated and expelled from the Holy Land, as if Yahvé had been unable to protect them; the divine name therefore is not simply profaned by the Heathen but more especially by Israel itself: and precisely because this profanation has now gone so far amongst the Heathen that Yahvé himself feels pity to see his name so misrepresented, it will not be on account of the nation which has been so justly punished and humiliated, but on his own account, that he will again authenticate it as glorious and holy, vv. 17-23, namely, thereby that he marvellously redeems, purifies and renews Israel as his people in spite of the Heathen and before their eyes, vv. 24-28, which true, spiritual regeneration (xi. 19; xviii. 31; Ps. li.; Jer. xxxi. 31-34; "Zech." xiii. 1) is then followed by material help and the cessation of every ignominious scarcity, vv. 29, 30, comp. iv. 10-15, as well as that the nation, living under the influence of better knowledge and experience, will without doubt possess intense voluntary hatred of its past transgressions, vv. 31, 32 (xx. 43). By means of such plain signs as will then be given the Heathen also will obtain true knowledge, vv. 33-36; and least of all will there then be wanting in the land which now lies waste, a happy multitude of men, men will crowd together almost like the sacred sacrificial animals at the annual Temple festivals, vv. 37, 38, an added remark like vv. 13-15, because so much had been said, xxxv. 12 sq., of the present devastation of the land. Vv. 17-23 forms but one sentence, such long sentences being frequent with Hézeqiél: and this long sentence moreover only a relative sentence, consisting of three parts, the completion of which is taken up in a new form, ver. 22, so that the final force of it is, "because they are such, *therefore* . . ." With ver. 17*b* comp. xviii. 6; "Isa." lxiv. 5.—Ver. 20 we must read וּבָאוּ, or rather (as is sometimes done more recently) an abbreviated form of this, "to the nations *whither* they came," which are not intended to be separately named here.—Ver. 28 after Lev. xxvi. 12, 45; ver. 29 like Joel ii. 19; Ps. lxvii. 7.

2. *The progress of the prosperity.*

Ch. XXXVII.-XXXIX.

The prophet's language already becomes less hampered and assumes greater boldness, as now, in the supposition of the

above conditions and bases of prosperity, the certain hope of the grandeur of the future is pursued in its development through all stages, from that close at hand to the most distant and final ones; being himself assured of the certainty of the prosperity, the prophet's eye simply lingers at the vivid consideration of its unfolding, and beholds with rapture the manner of its origin, its growth, and its invincible progress. The prophet's vivid gaze beholds and postulates here three stages: (1) the new awakening of the nation, the resurrection of the dead body, xxxvii. 1-14; (2) as the result of this the reunion of the formerly hostile members of the Community, by whose antagonism the whole nation suffered, xxxvii. 15-28, both stages, as of a more purely spiritual nature, being described only in brief, lofty prophetic sketches; and (3) the strength of the Community thus resuscitated, against even the peril of the terrible campaign of Gôg, as its worst enemy, in company with all hostile Heathen of the earth, ch. xxxviii., xxxix.

This third prophetic anticipation, which is described in greater detail, is at first sight the most difficult to understand. If Magôg, with its king Gôg, is meant simply to be the Scythians, as an example of the wild northern nations which might at some future time invade the land, the whole anticipation is strange and inexplicable. By what process and for what object did the prophet foresee a possibility of which there had hitherto been no indication in the world of his experience? and for what purpose did he linger with such fulness of detail in the case of a distant and problematic possibility? The fact that the prophecy is briefly repeated, Rev. ch. xx., neither explains nor decides anything as regards the piece before us. In short, the prophecy, which is formally placed here at the end and described with great detail, becomes intelligible only when it is remembered that Hézeqiél really pictured to himself therein the overthrow of the Chaldeans, who possessed at that time one of the great empires of the world. It is certain that at the time when this piece was written he hoped for a no

distant overthrow of this empire as its just punishment, see *ante* p. 20; it was also very natural at that time to anticipate, as is here done, that Gôg would from greed of booty and love of destruction (a second time) lay his hand upon Jerusalem, and this time meet (like Sancherib) with his overthrow from the renewed and innocent city. The reason for omitting in his locality to mention the name of the Chaldean is also very obvious, see p. 20; at the same time, if the Chaldean empire, as is conjectured, vol. III., p. 14, sq., 27 sq., originated from the migrations of the Scythians, a name like Magôg and Gôg was sufficiently explicit, just as the mention of the northern nations here and xxxii. 24-28, 30, as wholly contrary to earlier Hebrew custom, would have been altogether impossible unless that Scythian migration had remained fresh in the memory; and it is precisely the Chaldean army which is elsewhere described by Hézeqiél, xvii. 3; xxx. 11, as an exceedingly mixed one like that of Gôg's in this piece, xxxviii. 1-8. Moreover, the name Gôg gradually disappears towards the end of the piece, and xxxix. 21-29 it grows more and more plain that in reality it is simply those powerful enemies of Israel who kept it so long in exile, *i.e.*, the Chaldeans which are to be understood. Finally, essentially the same meaning (as was shown above) is conveyed by the incidental words, xxxii. 26-28.

(1.) *The resurrection of the dead.*

Ch. xxxvii. 1-14.

xxxvii.

1 Yahvé's hand came upon me—and I was carried forth in the spirit of Yahvé and set down in the midst of the plain,—which was full of bones; || he leadeth me about these round and round, and behold—there were very many upon the face of the plain, and behold—they were very dry; || and he said to me: "son of man! will these bones live again?" then said I "Lord Yahvé,

thou knowest!" || Then he said to me: Prophesy over these bones, and say to them: ye dry bones, hear Yahvé's word! || thus saith Lord Yahvé to these bones: behold I bring spirit into you that ye may live again! || I put sinews upon you and bring upon you flesh and cover you with skin, | and then put spirit into you that ye live again, that ye may know I am Yahvé! || —And I prophesy as I was commanded: then there came a sound as I prophesied, and behold it was thunder, | and the bones approached one to the other; || and I see—and behold upon them sinews and flesh came, and skin covered them over above: | yet spirit was not in them. || Then he said to me: prophesy unto the spirit, prophesy son of man! | and say to the spirit: thus saith Lord Yahvé: from the four winds come thou spirit, | and blow upon these slain that they live! || And I prophesy as I was commanded: then came into them the spirit and they lived, and stood upon their feet as a very great army. || —Then said he to me: son of man! these bones are the whole house of Israel! | they say indeed: "our bones are dried up and our hope is lost, we feel ourselves uprooted!" || therefore prophesy and speak to them: thus saith Lord Yahvé: behold I open your graves, and lead you forth out of your graves as my people, | and bring you into the country of Israel, || that ye may know I am Yahvé | when I open your graves and when I lead you forth out of your graves as my people; || I put my spirit in you that ye live again, and place you in your country, | that ye may know that I Yahvé have said it and do it! saith Yahvé. ||

Hézeqiél feels himself not in body but in spirit translated to that distant plain by the river where he had before in actual bodily presence experienced high inspiration, iii. 22, 23: but it is an entirely unusual impulse of spiritual power (Isa. viii. 11) under which he now beholds the plain in a very different state from what it generally is, he sees it, namely, quite full of dry bones, at the sight of which he can hardly tell, as he beholds them with the ordinary eyes of men, whether they can live again, but immediately the higher voice, from which he had long desired to receive authority to proclaim to them these glad tidings, impels him to announce a divine resurrection, vv. 1-6. And, lo, his prophetic announcement is not all: with the eye of his soul he beholds also its immediate fulfilment, as a heavenly voice, which as it comes nearer makes itself heard in the form of a peal of thunder running through the entire announcement (comp. iii. 12, 13; xxxviii. 19, 20), transforms the scattered dry bones once more into bodies of flesh, and then the spirit with a fresh display of miraculous power blows from the four quarters of the earth upon these

bodies, that they may thereby for the first time receive true life, vv. 7-10. And in explanation of the figure it is added at the end, vv. 11-14, that in confutation of the despair, which now prevails in the minds of so many of the Community (xxxiii. 10), the true Community, as *per se* immortal and indestructible, will rise again with higher power from the grave, in which it now appears to lie for ever dead, and return as the people of Yahvé (xxxiii. 31) to the Holy Land again, in order to live a new life there with a new and purer knowledge of Yahvé, when the spirit shall have come into them which had been spoken of shortly before, xxxvi. 25-28, with great plainness. The entire piece therefore refers, according to the intention of the prophet, properly to Israel alone: yet it will remain eternally true, that nothing of that kind could be said of the Community of that day except it contained at the same time an universal truth, namely this, that the individual or the nation which does not despair of the divine spirit, will not be forsaken of this spirit in any situation, but will always be borne on by it to new life. But the truth which Hézeqiél here presents with bold imagination, is only a necessary inference from the inward feeling of the possession of the true eternal life which had already animated the breasts of many individual Israelites in his day, Job xix. 25; Ps. xvi., xlix.

As the subject of the piece is an entirely unusual one, the description is such as Hézeqiél has not elsewhere sketched. There is at the opening no introduction such as is usual with him: how can it here be told him as is elsewhere the case what he must do as a prophet to meet the necessities of the moment? Things that lie like these beyond the range of past experience, must be witnessed with free originality in a moment of higher inspiration or not at all. Again, in detail what lofty narration with its constant descent into the present, as if everything passed most rapidly before the eye! (for the forms וְהָעֲבִירֵנִי, vv. 2, 7, 8, 10, refer acc. § 342 *b*, to the present). It is only by degrees that the ordinary manner of the discourse with its address *son of man!* is restored, vv. 3, 11: but the conclusion, vv. 11-14, is in the usual manner of our prophet; and whoever does not perceive that this conclusion supplies the explanation of the figure in conformity with Hézeqiél's custom, has not entered into its meaning at all.

(2.) *The reunion of the severed ones.*

xxxvii. 15-28.

15 And Yahvé's word came to me saying: But thou son of man! take thee a block and write theron "Yuda's and the sons of Israel's his confederates," | and take another and write thereon "Yoseph's," as the block of Ephráim and of the whole confederate house of Israel, || and join them for thee together into one block, | that they may become one in thine hand! || And when thy countrymen say to thee "wilt thou not declare to us what these mean to thee?" || then say to them:

thus saith Lord Yahvé: behold I take the block of Yoseph which Ephráim holdeth with the confederate tribes of Israel | and put it with it, the block of Yuda, and make them into one
20 block that they may become one in his hand. || —Let then the blocks whereupon thou writest be in thine hand before their eyes, || and say to them: thus saith Lord Yahvé: behold I take the sons of Israel away from among the Heathen whither they are gone, | and gather them roundabout and bring them to their country, || and make them one people in the land, in the mountains of Israel—and one king will they all have for king, | they will no more be two peoples, nor any more be divided again into two kingdoms; || and they will no more defile themselves with their Nuisances and their abominations and with all their misdeeds, | I help them out of all their backslidings whereby they sinned, and cleanse them, | that they may be to me a people and I be to them God. || And my servant Davîd ruleth them, and one shepherd will they all have, | and in my judgments will they walk, and my laws will
25 they keep and do: || so they dwell then upon the land that I gave to my servant Yaqob, whereon your fathers dwelt, | dwell thereon they with their children and grandchildren for ever, whilst my servant Davîd is their prince for ever; || and I conclude for them a covenant of peace, an eternal covenant will be with them, | I form them and multiply them, and set my sanctuary in their midst for ever; || my dwelling will be over them, that I may be God to them | and they may be to me a people, || so that the Heathen may know I am Yahvé who sanctifieth Israel | when my sanctuary is among them for ever. ||

The two kingdoms into which the whole nation had hitherto been divided, comp. chap. iv., may be looked upon as two stems or blocks, trees, inasmuch as in the case of each kingdom there is still a chief tribe with which other portions and tribes of the entire nation simply allied themselves (as Num. xvii. 12 sq. [A.V. xviii. 1 sq.] a tribe is compared to a rod or a shoot in accordance with the primary meaning of the word). As certainly therefore as two blocks of wood when taken into the hand may be so firmly joined together that they seem to be one, will Yahvé unite the block which Ephráim now holds apart in his hand with the block Yuda in such a way that this tribe Yuda (from which Davîd must come again) holds together both in his hand and power; and as a sign of this Hézeqiél must internally stick together two blocks, the one with the name of Yuda, the other with that of Yoseph written thereon, and thus publicly show them to the despairing, who may perhaps better comprehend the consoling truth by means of this symbol than would

otherwise be the case, vv. 16-19. The further explanation which begins with ver. 20, passes very quickly into the description of the thing intended with complete neglect of the figure: a united, and, as appears from ch. xxxvi., a regenerated, purified nation shall arise, vv. 20-23, ruled over by the one king Davîd in its prosperous country, vv. 24, 25, as is shown at length ch. xxxiv., and in eternal, indissoluble covenant with Yahvé, have Him at the same time always close at hand, as, for instance, in Mosaic times when he hovered above the people in the cloud, vv. 26-28, the last particular being specially mentioned at the end, after Isa. iv. 5, 6, to prepare for ch. xxxviii. sq. Ver. 19, it is necessary, on account of the antithesis to the previous בִּיד, if for no other reason, to read בִּידוֹ, with the LXX and Heb. MSS., instead of בִּידִי; and ver 23, מוֹשְׁבֹתֵיהֶם, which the LXX correctly understand according to xxxvi. 29, must either be altered to מֹשָׁבֹתָם or בּ considered as equal to this word. The word חַבְרוֹ which the *Q'rî* alters in every case, vv. 16-19, would be most easily pointed חֲבֵרוֹ in a relative sentence. The accusative sign אֵת, ver. 19, as xiv. 22, xliii. 17, after the more definite preposition expresses no more than the *cas. obl.* generally.

(3). *Security against Gôg, and his fall.*

Ch. xxxviii., xxxix.

xxxviii.

1 And Yahvé's word came to me saying: son of man! set thy face towards Gôg, unto the land of Magôg, the chief prince of Méshek and Tubal and prophesy against him, || and say: thus saith Lord Yahvé: I come unto thee Gôg, thou chief prince of Méshek and Tubal, || I entice thee astray and put hooks into thy jaws, and lead thee forth and all thy host, | horses and horsemen all clad in coats of mail, great multitudes with
5 buckler and shield, all wielding swords, || Persians Æthiopians and Pût with them, | all with shield and helmet, || Kimmerians and all their squadrons, Togarma's house in the farthest north and all his squadrons, | many nations with thee. || —Range thee and rank thee, | thou and all thy multitudes who assemble themselves around thee and to whom thou art a banner: || — after many days thou wilt be visited, at the end of the years thou wilt come into a people | that is turned back from the sword gathered out of many nations—upon the mountains of Israel which were so long for a desolation, | after it has been brought out of the nations now all of it dwelleth safely, || thou comest up as the tempest gathereth, being like the clouds which will cover the earth | thou and all thy squadrons, and
10 many nations with thee. || —Thus saith Lord Yahvé: yes

then in that day words arise into thy heart | and thou conceivest wicked thoughts, || saying: "I will march over a land of villages, I will come upon the quiet ones who dwell safely, | who all dwell without walls, and have no bars and doors," || to spoil spoil and to prey upon prey, to lay thy hand again upon newly inhabited ruins, | and upon a people gathered from the Heathen that possesseth cattle and chattles, upon the inhabitants of the navel of the earth. || Sabaea and Dedân and the dealers of Tarshîsh and all their young lions will say to thee | "to spoil spoil comest thou? to prey upon prey hast thou assembled thy multitudes, | to steal silver and gold, to take cattle and chattle, to prey upon a great prey?" ||

Gôg, a new name which according to all indication is an abbreviation of the ancient name of the country Magôg (xxxix. 6, the Μασσαγέται φιλοπτόλεμοι, Sibyll, 5, 117), appears xxxviii. 2, 3, xxxix. 1, as the *chief* prince of Méshek and Tubal, *i.e.*, of the northern nations generally, xxxii. 26, because the army which he brings together is led by so many other princes who obey him simply as the head prince, xxxix. 18: and thus to give prominence to him as the *head* prince or *chief sovereign* (comp. xxxi. 11), is quite in harmony with the meaning of the piece. The opinion that ראש is the name of a nation, of which the O.T. elsewhere knows nothing, does not merit a serious refutation, the corresponding passage xxxii. 26, comp. xxvii. 13, itself refuting it, while moreover from its whole design this piece does not require the mention even of such definite names as are found in ch. xxvii. The compound מלך ראש occurs quite similarly on coins (*de Luynes' Essai sur la numismatique des satrapies*, p. 69, 76 sq., 82); further comp. Tabari in the American Orient. Journ. I, p. 494. —Of the five strophes which describe Gôg's pride and fall, the first represents how he suffered himself, at the head of the immense army which he had gathered together, to be misled by that overbearing pride which was a part of his very nature to attack from a greed of spoil a perfectly peaceful nation which had never injured him, namely, redeemed Israel. The second strophe describes his punishment. The third, with a fresh and powerful opening, traces his fall as far as his burial, while the fourth, glancing backwards somewhat, explains more particularly the divine purpose of this singular overthrow of a tyrant, enabling the fifth the more briefly to bring to a close this piece and the entire section with the prophetic representations of the Messianic hope.

1. As it is not accidentally and without necessity but by higher law that the pride of the tyrant leads him astray, everything proceeds in this piece, ver. 4 and xxxix. 2, from the fact that Yahvé entices him from the right way and leads him insensibly into destruction, just as a wild animal is led along by the hooks which are put into his jaws, even to the slaughter (taken in this passage and xxix. 4 from Isa. xxxvii. 29): the enticement consists in this, that he suffers himself, with all the well-armed (*i.e.*, as xxiii, 5, 6, 12) and innumerable auxiliary nations which flock to him from the North

2.

Therefore prophesy son of man! and say to Gôg: thus saith Lord Yahvé: yea in that day when my people Israel dwelleth
15 safely, || wilt thou bestir thyself and come out of thy place from the furthest north, thou and many nations with thee, | who all ride upon horses, a great multitude and numerous host, | and thou marchest over my people Israel, as a cloud that will cover the earth; | in the end of the days shall it be that I bring thee over my land, that the Heathen may know me when I sanctify myself in thee, oh Gôg!, before them. || Thus saith Lord Yahvé: art thou he whom I threatened in former days by my servants the prophets of Israel who prophesied in those days of years | to bring over them? || —Yet then in that day when Gôg cometh over the country of Israel, saith Lord Yahvé, | —mine anger cometh up into my nostrils, in my zeal

and the South, to be led away from his own country into war, perhaps at first without distinctly conscious evil intentions, but war as such is of itself a temptation to all, how much more to Gôg; unobservedly he comes with his storm-clouds of warriors upon the nation which acc. xxxvii. 26, has been renewed and purified after its deliverance from captivity and victory over the world, and which therefore now dwells in entire security and peace,—and irresistibly the desire seizes him simply from love of spoil and destruction to break this *Treuga Dei*, at which those nations only can rejoice which are not much better than Gôg (ver. 13, compared with xxxix. 6, after ch. xxvii.)!

These thoughts are only gradually presented with increasing plainness in three paragraphs, vv. 3-6, 7-9, 10-13, the discourse being at first very animated. The call to make preparation, ver. 7, is like Jer. xlvi. 14, half ironical, inasmuch as it will appear subsequently to what end these preparations will lead. What is intended by a *land of villages*, ver. 11, is so explained Zech. ii. 8 [A.V. ii. 4] and Isa. lx. 11 that the discrepancy with xxxvi. 35 is made insignificant. *Cattle and chattle*,* vv. 12, 13, a rendering of the paronomasia מִקְנֶה וְקִנְיָן, are the cattle and the rest of the property. *Young lions*, ver. 13, *i.e.*, kings, acc. xix. 3; xxxii. 2.

2. The meaning of the foregoing strophe is again gathered up in a more concise form vv. 14—16, in order then all the more forcibly to describe in strongly indignant language an earthquake as the fitting punishment of such a wanton breach of the truce of God, the earthquake with all the signs of divine wrath throwing the sacrilegious transgressors into such alarm that they mutually tear each other in pieces, vv. 18-23, comp. v. 17; xiv. 19; xiii. 11, 13; Judg. vii. 22; exactly like Zech. xiv. 13. The parenthetical remark,

* Germ. *Gut und güter*, the language being less favourable than the English.—*Tr.*

and fire of wrath I speak— | verily in that day will be great
20 thunder-quaking in Israel's country, || so that the fish of the sea and the fowls of heaven and the wild beasts of the field quake before me, | and all the teeming things that teem upon the ground and all men which are upon the face of the ground, | so that the mountains are destroyed and the rock-clefts fall and every wall falleth to the ground. || For I call against him unto all my mountains a sword, saith Lord Yahvé, || the sword of one shall be against the other; || I enter into judgment with him by pestilence and by blood, | and overflowing torrents and hailstones fire and brimstone I cause to rain upon him and his squadrons and the many nations which are with him, || and I will show myself great and holy and manifest before many Heathen, that they may know I am Yahvé! ||

3.

xxxix.

1 But thou son of man! prophesy against Gôg and say: thus saith Lord Yahvé: I come unto thee Gôg, chief prince of Méshek and Tubal, || and entice thee astray and lead thee with leading strings and bring thee forth out of the furthermost north | and bring thee over the mountains of Israel, || but then smite thy bow out of thy left hand, | and cause thine arrows to fall out of thy right hand: || upon the mountains of Israel thou

ver. 17 and xxxix. 8, that the ancient prophets may have alluded to this, is in many respects remarkable; acc. vv. 12, 13, xxxix. 10, Hézeqiél had evidently Isa. x. 6; xvii. 14, in his mind, and probably other and still more relevant passages from older prophets which have not been preserved to us. Ver. 14, תֶּעֱר must be read after the LXX instead of רדע, by which change an alteration of the division of the verses is made necessary.

3. After the certainty of this great overthrow has been once more declared, vv. 1-5, and the ulterior divine purpose of it has been referred to, vv. 6-8, the discourse comes to the description of the further consequences of the great defeat, as Hézeqiel had similarly closed in the case of the Egyptians, ch. xxxii., with his funeral and grave-elegy. So great will be the overthrow that for years nothing else is required for fuel than the ruins of this battle-field, the weapons of the conquered being generally burnt according to the ancient custom of Israel (comp. *Antiquities of Israel*, p. 102 (87), vv. 9, 10, after Isa. ix. 4. It is true the corpses of the fallen remain for a long time unburied and strictly never receive the honour of proper interment, comp. xxxii. 19 sq.; Isa. lxvi. 24: but since they must nevertheless be at last got rid of in some way fully to purify the land from the remains of the unclean, the hor-

wilt fall with all thy squadrons and the nations which are with thee; | to the eagle and the bird of every wing and to the wild beast of the field I give thee for food; || upon the face of the field thou shalt fall: | for I have spoken it! saith Lord Yahvé, || And I will send out a fire upon Magôg and upon the secure inhabitants of the coasts, | that they may know I am Yahvé; || but my holy name I reveal in the midst of my people Israel, and will profane my holy name no more, | that the nations may know I am Yahvé holy in Israel: || behold it cometh and it cometh to pass, saith Lord Yahvé: | that is the day of which I have spoken! || —Then the inhabitants of the cities of Israel go forth and kindle and burn the armour both buckler and shield, both bow and arrows both handstaves and spears, | and kindle with them a fire for seven years, || and they will not take sticks from the field nor hew out of the forests, but with the armour kindle fire, | will rob the robbers and plunder the plunderers! saith Lord Yahvé. || But in that day I give to Gôg for a place where a grave can be in Israel—the valley of the *Overbearers* over against the sea and which stoppeth the breath of the *Wayfarers*: | that there Gôg may be buried and his whole multitude, and it be called "the valley of Gôg's multitude," || and the house of Israel will bury them to cleanse the land | seven months long, || bury the whole people of the land, that it may be to them for a remembrance | in the day of my glorifying, saith Lord Yahvé; || and appointed men will be set apart, *wayfaring* through the land who bury the *Overbearers* who yet remain upon the face of the land to cleanse it, | after the seven months they who are *wayfaring* through the land search and wayfare; || and if a man's bone is seen they build beside it a mark, | till the buriers bury it in the valley of Gôg's multitude; || and also a city's name is there "His multitude," | —so they cleanse the land. ||

rible, unwholesome valley over against the Sea, *i.e.* (comp. xlvii. 8) the Dead Sea, is assigned to them as a fitting burial place, that valley which covers the ancient overbearing ones who resemble these, the Sodomites, and from whom it has hitherto taken its name, and whose odour even at a distance ties up the nose of the passers by (comp. Rev. xx. 10, with xiv. 10); and because the corpses are so numerous, the whole nation is occupied for months in removing them, indeed, special people are appointed in addition, who repeatedly scouring the country carefully look up any corpses that may be still unburied and bring them into that horrible valley, as well as that every one who

4.

But thou son of man! thus saith Lord Yahvé: say to the birds of every wing and to every wild beast of the field: | assemble yourselves and come, gather round about to my sacrifice which I prepare for you as a great sacrifice upon the mountains of Israel, | that ye may eat flesh and drink blood, || eat the flesh of tyrants, and drink the blood of the princes of the earth, | of rams lambs and he-goats, of all the bullocks fattened in Bashan! || and ye shall eat fat to fulness and drink blood to drunkenness | of my sacrifice that I prepared you, || and be filled at my table with horses and riders, heroes and every sort of warrior! saith Lord Yahvé. || Thus I set my majesty among the Heathen | that all the Heathen may see my judgment which I have executed, and my hand which I have laid upon them, || that the house of Israel may know I am Yahvé their God from that day forward, || and the Heathen know that by their own guilt they of the house of Israel were exiled, | that because they committed treason against me I hid my face from them, and gave them into their oppressor's hand that they all fall by the sword, || that I dealt with them after their uncleanness and their transgressions, | and hid my face from them. ||

accidentally finds such a corpse makes a mark beside it for those who have thus been appointed: thus carefully is the land at last purified, whilst that valley and the city nearest it receive new names as an eternal and shameful memorial of the sacrilegious crime, names which are not likely quickly to be forgotten inasmuch as the whole nation takes part in this purification,

4. After the attention has been further and more definitely called than was done ver. 4 to this great slaughter-sacrifice which Yahvé appoints as his sacrifice, for his own purpose, vv. 17-20, comp. xxxiv. 17; Isa. xxxiv. 6, 7, this purpose is at length much more definitely explained than it had been above, vv. 6-8, comp. the beginning of an explanation as early as xxxviii. 16, 23. Because the Heathen [the Chaldeans] are now

vv. 11-16. Throughout this description there runs a constant paronomasia upon the word עֹבְרִים, which when derived from עֶבְרָה can signify *the haughty, insolent, e.g.*, the Sodomites, Gôg, and then the *passers by*;* it is probable that Hézeqiél in so doing is alluding to older passages which are not known to us.

* The author renders this paronomasia by the German words *die Zerreissenden*, in the first meaning, and *die Reisenden*, in the second. In the English translation another adaptation has had to be attempted.—*Tr.*

5.

25 Therefore thus saith Lord Yahvé: now will I turn Yaqob's fortunes and have compassion upon the whole house of Israel, | and be jealous for my holy name; || that they forget their shame and all their treason which they committed against me, | when they dwell safely in their country, put in fear by no man. || When I bring them back out of the nations and gather them out of their enemies' lands, | and sanctify myself in them before the eyes of many Heathen: || then they know I am Yahvé their God, | in that I cause them to journey from the Heathen and gather them again to their country, without leaving one of them there any longer; || I will not hide my face from them any longer! even I who have poured out my spirit upon the house of Israel! saith Lord Yahvé. ||

supposing that they have destroyed and banished Israel simply by their own power and resolve, they must severely pay for this mistake according to the higher necessity which presides over all, in that they, tempted by the reviving prosperity of the renewed nation, afresh resolve from love of plunder to annihilate them, imagining that they will be able to do it as easily as the first time, but under the totally different condition of things are terribly deceived—in order that the truth may be brought to light, that just as Israel is by its own sins exposed to every calamity and every form of punishment, so

5. by redemption and purification it is unassailable, that Israel which because it contains the divine spirit within it from ancient times is the indestructible basis of the true Community, as the final strophe vv. 25-29 goes on to add in language of great elevation. Ver. 29 concludes exactly like Isa. lix. 21 with the ultimate and highest thought. Ver. 26 נָשׂוֹ might seem to be correct for נִשְׁאוֹ if מִכֹּל could be read instead of וְאֵת כֹּל,* following such passages as xvi. 52, 54, 61, 63; xliii. 10, 11, comp. xx. 43; xxxvi. 31; though it must be allowed with a somewhat different force xliv. 10-13; xxxii. 25 sq.; xxxiv. 29; xxxvi. 6 sq.; however, the reading נָשׂוֹ *they forget* may point to such utterances as Zech. xiii. 2, and although it is not in accordance with Hézeqiél's manner to mention the *forgetting* of the grievous guilt of the past, he seems in this case as at the very last to give a good turn to the thought in the form of a paranomasia, this piece generally containing more paronomasiæ than is usual in Hézeqiél, inasmuch as the whole of it is properly a paranomasia upon the Chaldeans. Ver. 28 גָּלוּת signifies according to the entire connexion in which it is found the return, and instead of אֶל which follows it מִן must therefore be read with the LXX: this usage also is somewhat bold, but it is possible. For the גָּלוּת is simply *to journey forth in numbers* so that the land thereby becomes *empty*; and how

* As was done by the author in the first edition.—*Tr.*

great stress Hézeqiél lays upon this point, is particularly evident from the last member of this verse, comp. Isa. xi. 11, 12; xxvii. 12, 13.

It appears possible to divide the piece into seven ordinary strophes, if the first five are thus separated: xxxviii. 1-9; 10-16; 17-23; xxxix. 1-7; 8-16. But according to Hézeqiél's manner, the address, *Son of man*, always indicates a fresh decisive commencement; neither would that division suit the sense so well. The large piece is arranged like ch. xvi. and ch. xxiii., pieces to which it fully answers in this third part of the book in point of subject-matter and aim.

If it is asked, how the prophet conceived in point of time and as a matter of fact this final event, which he beheld in visions of the future, with reference to the event of the forty years referred to above, p. 20, all that can be said is: it is true he anticipated that after forty years a great divine humiliation would compel the Chaldeans to restore to Israel and all the other subjugated nations their freedom, but he knew too well also from the past history of the Babylonian-Assyrian empire that as the real universal empire of that period, it would not perish with one blow, but was well acquainted with the art of repeated renovation. Accordingly he anticipated by just inference that under entirely altered conditions it would subsequently once more attempt to annihilate Israel, but then meet its final overthrow. We have in these days, however, no excuse for not perceiving that both here and ch. xxxii. 26-31 he intentionally avoided calling the Chaldeans by their ordinary name.

3. *The Constitution under the coming prosperity.*

Ch. xl.—xlviii.

At last the prophet undertakes even to describe in detail the forms which the coming prosperity must assume in the various departments of the restored kingdom; he becomes a prophetic lawgiver, and supplies the most detailed forecast of the institutions of the national life of the perfected age. An undertaking of this kind, such as no former prophet had attempted, can only be explained from the fact that a prevalent idea and endeavour of the nobler souls of that time had in view the restoration of the fallen kingdom. Hézeqiél may for a long time have pondered with burning desire and longing, and with vivid recollection the institutions of the fallen temple and kingdom; what appeared to him great and glorious therein he may have deeply engraved upon his heart as the model of a future restoration; with such historical memories he may have compared the Messianic expectations and demands in detail,

and thus in spirit have projected for himself the most vivid pictures of the best Constitution and arrangement of the details at the hoped-for restoration of the kingdom; when finally (for the great piece was a very late production, acc. xl. 1) the sketch of the entire Constitution as he here writes it down was borne in upon him.

The sketch is evidently intended to describe a general series of institutions, embracing both the sacred and the civil ones, and falls accordingly into the description of the Constitution of the sanctuary, ch. xl.—xliv., in three sets of four long strophes, and of the Constitution of the land and the people, ch. xlv.—xlviii., in two sets of four such strophes. But in the case of this man of priestly descent and feeling, who longs the more deeply for the historically sacred the less he has made actual acquaintance with it, the consideration paid to the non-secular side greatly predominates, and even in the shorter second half of the sketch, which is intended to treat of the land and the nation, the relation of the holy to the profane becomes the chief subject described; much that in addition to matters included in the sketch was fully established in life, he had no need to specially refer to. It is particularly the ruined sacred things—temple, altar—which he describes with extreme minuteness and distinctness of outline, as if now that they had been destroyed a spirit impelled him at least to conceive their image faithfully and worthily, in order that they might be once more correctly erected after this image at the redemption and restoration of the kingdom which must undoubtedly some day take place; the outlines are here so detailed that Hézeqiél must have previously diligently instructed himself in them from the best literary or even *vivâ voce* sources.*

Inasmuch as the description of the Temple, as regards its

* In the more correct elucidation of the difficult section, ch. xl.—xlii., J. F. Böttcher and Thenius of Dresden have in recent times won great distinction. Comp. *Proben Alttestamentlicher Schrifterklärung nach wissensch. Sprachforschung* (Leip. 1833), by the first of these authors. But many points have been much more accurately determined in the present work.

parts and peculiarities, as it will be in the perfect age, is from the very commencement predominant, it quite accords with the prophetic manner of Hézeqiél, that he introduces everything under the form of having been himself carried by the spirit into the restored and perfected temple, of having been conducted everywhere within by a celestial guide, and of having learnt in detail from him all the various parts of the unique edifice with regard to their nature and their use. And as the explanation of the perfect age begins at the commencement with the model structure of the temple, the prophet is again at the end conducted to the temple, that he may observe the water of life which springs from the eternal, true sanctuary, and then flows through the land which has been converted into a paradise, xlvii. 1-12, a piece which is by its great and comprehensive meaning perfectly fitted to close briefly and powerfully all these prophetic anticipations. But when directions of a more moral nature have to be given, or when the perfected kingdom has to be described in its extended relations beyond the temple, this assumed form is easily laid aside for the simple prophetic discourse.

(1) *Constitution of sacred things.*

Ch. xl.—xliv.

1.

xl.

1 1. In the five and twentieth year of our captivity at the beginning of the year on the tenth of the month, in the fourteenth year after the city had fallen—on this very day Yahvé's hand came upon me and he brought me thither, || in divine visions he brought me to the land of Israel | and put me down upon a very high mountain, whilst upon it appeared like the structure of a city on the south; || he brought me thither—and behold there was a man whose appearance was as that of shining metal, holding a flax line and a measuring rod, | standing at the gate: || the man said to me: son of man! see with thine eyes and hear with thine ears, and set thy heart unto all that I will show thee, for in order to show it thee art thou

brought hither; | declare all that thou seest to the house of
5 Israel! || —And behold there was a wall outside the house
roundabout, and the man held a measuring-rod of six cubits,
each of a cubit and a handbreadth: so he measured the breadth
of the boundary-wall one rod and the height one rod. || Then
he went in at the gate which looked towards the east and
ascended by its seven steps, | and measured the threshold of
the gate one rod broad, and the back threshold one rod broad, ||
the chamber one rod long and one rod broad, and between the
chambers five cubits, | and the gate-threshold beside the inner
vestibule of the gate one rod; || he measured the vestibule of
the gate eight cubits and its buttresses two cubits, | and the
10 inner vestibule of the gate; || but the chambers of the gate
towards the east were three on the one side and three on the
other, all three of one measure, | and one measure had the
buttresses on both sides; || he measured the breadth of the
entrance to the gate ten cubits, the length of the same thirty
cubits, || and the boundary-fence before the chambers one cubit
on one side and one cubit the boundary-fence on the other side, |
but the chamber six cubits on one side and six on the other; ||

1. xl. 1-16. Vv. 1-4 the general introduction to all that follows. The computation since the captivity is here suitably added to the introductory piece xxxiii. 21. That *the commencement of the year, i.e.* the first month of the year named, comp. xxix. 17; xxx. 20, is immediately afterwards more narrowly defined as the tenth day of that month is not strange: this day had been from earliest times a day of atonement, *Antiquities of Israel*, p. 472 (396). If then the beginning of the year had been transferred according to Assyrian-Babylonian custom, as was subsequently done, to the autumn, we might suppose that this day was the great autumnal day of atonement: it is however *per se* probable, and is confirmed by the note of time xxxiii. 21 as well as by this completely definite specification xlv. 21, that Hézeqiél everywhere follows the purely Mosaic arrangement of the year. — *Thither*, ver. 1, whither the prophet's heart is always directed, that is, as is said more definitely ver. 2, he felt himself transported in spirit to the Holy Land, and to a high mountain, xliii. 12 (the elevated temple-mountain of the Messianic time, xvii. 22, 23, xx. 40), distinguishable by a city which appears upon the south of it (as is here supposed in conformity with xlviii. 10-22; xlv. 6, although the temple of Solomon itself was situated on the north side of the city, Ps. xlviii. 3). There at the gate he finds one of the bright spirits of a higher world, viii. 2; but in this case with different instruments than ix. 2. After נְחֹשֶׁת we must insert קָנֶה which was still read by the LXX, comp. i. 7.

Vv. 5-16. After the brief description of the surrounding wall, ver. 5, in which the cubit here used is more particularly defined as the ancient Hebrew one, comp. xliii. 13, there follows the description of the nearest gate, of the

and he measured the gate from the roof of one chamber to that of the other five and twenty cubits broad, door against door, ‖ and the threshold-place of the outer vestibule twenty cubits,
15 the gate-court abutting on the chambers round about, ‖ and from the threshold-place of the outer gate to that of the inner vestibule fifty cubits. ‖ Windows enclosed with network to the chambers and their projections inwards hath the gate round about, and likewise the vestibules have windows round about inwards, | but on the buttresses are palm-decorations. ‖

2. Then he brought me to the outer court, and behold there were cells and a pavement, made round the court, | thirty cells upon the pavement; ‖ and the pavement was by the side of the gates, answering to the length of the gates, | the lower pavement. ‖ And he measured the breadth from the outer threshold

one towards the east vv. 6-16. If seven steps are ascended (the LXX correctly add *seven*, comp. vv. 22, 26), there is first found a threshold to which another at the opposite entrance of the gate at the back corresponds, then three guard-rooms on each side, between which extends the uncovered gate-court; but the space for the front and the back threshold is also enlarged to a front and an inner, or back, vestibule; and the gate-court is at the same time the proper gate-entrance or gateway. If the detailed measurements are compared with the general ones, it is found that the breadth of the entire gate is almost exactly thirty cubits and its length fifty cubits, the latter result however is made quite plain only when thirty is read instead of thirteen, ver. 11; the cubits ver. 14 must be taken as of the breadth according to ver. 13.

Buttresses [vorsprünge] are projecting masonry of the walls. Ver. 6 instead of סַף אֶחָד we must read סַף אַחַר *behind, i.e.* having the force of מִהַבַּיִת in the same relation ver. 7. The entire ver. 8 appears to be spurious; ver. 12 מִפְּתֹחַ is required after אֶחָת; ver. 14 must be read mainly after the LXX וּמִפְתַּן הָאוּלָם הַחִיצוֹן עֶשְׂרִים אַמָּה וְאֶל הָהֵאִים הַחָצֵר and verse 15, comp. verse 19, הָאֵיתוֹן עַד לִפְנֵי אֵלֶם, comp. xlvi. 2; xlvii. 1, as well as ix. 3; x. 4, 18, לִפְנֵי having very nearly the force of מִפְּתַן. The ו must also be struck out before the second חַלּוֹנוֹת ver. 16, and the structure of the verse-members altered accordingly: for it follows from the plur. ver. 16 as from the correct reading vv. 14, 15, that two vestibules of the same kind of measurement are spoken of ver. 9.

2. xl. 17-27. Entering through the first gate into the outer forecourt, the prophet beholds as the most noteworthy thing here thirty erections of some size put up at the sides of the gates upon a well paved floor, vv. 17, 18; the pavement is here called the *lower* pavement, just as everything that is in this forecourt with the court itself can be so called in distinction from the inner or higher forecourt and its objects, xlii. 3. But it now appears that this large court has other gates in addition to the eastern one already described at length,

of the lower gate unto the outer threshold of the inner court a
20 hundred cubits, | towards the east and north. || —And the gate of the outer court which looketh towards the north | —he measured its length and breadth : || but its three chambers on the one side and on the other, and its buttresses and vestibules —it was as the measure of the first gate, | fifty cubits its length, and the breadth five and twenty cubits ; || and its windows and vestibules and palm-decorations were after the measure of the gate that looketh toward the east, | and by seven steps men ascend therein, before its vestibules. || And a gate hath the inner court over against the gate towards the north and towards the east, | and he measureth from one gate to the other a hundred cubits. || —And he brought me towards the south : and behold a gate turned toward the south, | and he measured its chambers and buttresses and vestibules after
25 the same measures ; || and it hath windows and its vestibules round about are like those windows, | fifty cubits in length and five and twenty cubits in breadth ; || and its stair seven steps, its vestibule before them, | and it hath palm-decorations, one on this side and another on that side, on its buttresses. || And the inner court hath a gate towards the south, | and he measured from one gate to the other toward the south a hundred cubits. ||

3. Then he brought me to the inner court through the south
30 gate, | and measured the south gate after the same measures ; || and its chambers and buttresses and vestibules after the same

which are exactly like that : and the breadth of the court can best be measured from the extreme end of a gate of this kind to the opposite extreme end of a gate of the inner court, ver. 19. Yet scarcely has the description begun to combine the north gate with the east gate, ver. 19, when it turns for the first time definitely to the north gate in order to announce with the use of abbreviations that in general it was exactly the same in detail, vv. 20-23, abbreviations which occur again in a somewhat modified form in the similar description of the south gate, vv. 24-27. Ver. 24 the Massôr. text has lost תֵּאוֹ, or rather תָּאוֹ, which cannot very well be dispensed with : in other respects most of the changes of the LXX are merely the results of slavish regard for uniformity. It may be seen from vv. 31, 34, 37 that לְפָנֵיהֶם, vv. 22, 26, in a circumstantial clause, must refer back to the "steps," and is accordingly the correct reading.

3. xl. 28-37. The inner or priests' court, to which he ascends from the south side (probably in accordance with an ancient custom of the priests, because the east side was taken up by the instruments of slaughter and purification, vv. 38-43), has exactly the same three gates, as is here described with

measures and windows hath it and its vestibule round about, | fifty cubits in length and the breadth five-and-twenty cubits; || its vestibule is towards the outer court, and palm-decorations belong to its buttresses, but its stair is of eight steps. || —And he brought me to the inner court towards the east, and measured the gate after the same measures, || and its chambers and buttresses and vestibule after the same measures, | and windows it hath and its vestibule round about, the length fifty-cubits and the breadth five-and-twenty cubits; || and its vestibule is towards the outer-court, palm-decorations on its buttresses on this side and on that side, and of eight steps is its stair. || —And he brought me to the north door, and measured it after the same measures, || its chambers buttresses and vestibule, and it hath windows round about, the length fifty-cubits and the breadth five-and-twenty cubits; || its vestibule is toward the outer court, palm-decorations on its buttresses on this side and on that side and of eight steps its stair. ||

4. A cell moreover whose door was by the vestibule of the east gate—there the sacrifice should be washed. || And in the vestibule of the gate are two tables on this side and two tables on that side, to kill upon them the burnt-offering and the sin-offering and the trespass-offering, || and by the side of the watercourse, that which ascendeth to the entrance of the gate northward, are two tables, and by the other side which is by the gate-vestibule are two tables, || four tables on this side and four tables on that side at the side of the gate, | eight tables upon which was to be killed; || and four sacrificial tables of squared-stones, a cubit and a half long a cubit and a half broad and a

similar abbreviations: it is distinguished in this respect only by its situation, by having only one vestibule, and by the eight steps at each gate. The whole ver. 30 is again spurious; ver. 37 אילו is an error for אילמו.

4. xl. 38-47. The further arrangement of the inner court. (1.) Quite at the entrance into the east gate the necessary places and instruments for washing and slaying the sacrificial animals had been contrived, a chamber as a washhouse, a watercourse (conduit), without which washing is impossible, eight slaughter-tables and four smaller tables for the needful instruments of slaughter, manifestly two of the former to every one of the latter, the tables being moreover specially arranged for their purposes, vv. 38-43. It is certain, notwithstanding the great corruption of the text, that all that we have here described was not found indefinitely at every gate, as might appear from the present reading, ver. 38; but if it was found at one only, the east gate must

cubit high—upon which were to be laid the instruments where-with the burnt-offering and other offerings are killed || and border-guards were fixed on their edge of a span inwards round about, and over the tables were covers to protect them from rain and from drought. || —And he brought me into the inner court —and I saw two cells in the inner court, one at the side-wall of the north gate turned toward the south, the other at the side-wall of the south gate turned toward the north, || and he
45 said to me: this cell which looketh toward the south, is for the priests who have the attendance of the house, || and the cell which looketh toward the north is for the priests who have the attendance of the altar, | these are the sons of Ssadôq, who of the sons of Levi are nearest to Yahvé to serve him. || —And he measured the court a hundred cubits in length and a hundred cubits in breadth four square; | but the altar was over against the house. ||

have the preference, on account of the definition, ver. 40, and שער הקדים may most easily have been corrupted into חשערים, ver. 38. Further, ver. 38, אֵילִם must be read instead of לְמִרוּצָה, ver. 40, probably אֵילִים LXX. *ῥύακος*, instead of מְחוּצָה, and ver. 43, a very different text must be adopted, following the LXX: וּגְבוּלִם אל שִׂפְתַם טפח אֶחָד מָבִיב מִבְנֶה סְבִיב סבים ואל חשלחנות, מִלְמַעְלָה מִכְסוֹת לְכַפּוֹת מִמָּטָר וּמִחֹרֶב cp. with this the decisive passages, xliii. 13, 17. The first word עוֹלָה, ver. 42, may have a more generic meaning as well as in ver. 38. — (2.) But within the court itself were two rooms for the superior priests, in charge, the one on the north the other on the south side, vv. 44-46. Ver. 44, the reading of the LXX. must be followed: וַיְבִאֵנִי לְחָצֵר הפנימי וְהִנֵּה אַחַת, then לְשָׁכוֹת שְׁתַּיִם בחצר instead of אֲשֶׁר, אַחַת instead of אֶחָד, and הַדְּרוֹם instead of הקדים, the latter emendation being apparent from ver. 45.—(3.) The extent and the altar of this court, ver. 47; the further description of the altar cannot be given before xliii. 13 sq.

2.

1. Then he brought me to the vestibule of the house, and measured the buttress of the vestibule five cubits on this side and five cubits on that side, the width of the gate fourteen cubits, the flanks of the gate three cubits on this side and three cubits on that side, || the length of the vestibule twenty cubits and the breadth twelve cubits, and by ten steps they went up
xli. to it; and pillars were by the buttresses one on this side and
1 one on that side. || And he brought me to the Temple and

measured the buttresses six cubits broad on this side and six cubits broad on that side, | the breadth of the buttress; || and the breadth of the entrance ten cubits, and the flanks of the entrance five cubits on this side and five cubits on that side; | and he measured its length forty cubits and breadth twenty cubits. || And he came into the interior and measured the buttress of the entrance two cubits, the entrance six cubits, and the flanks of the entrance seven cubits; || and he measured its length twenty cubits and breadth twenty cubits up to before the Temple, | and he said to me "this is the Most Holy Place." || —And he measured the wall of the house six cubits, and the breadth of the side-chambers four cubits round the house round about, || but the side-chambers chamber abutting on the chamber were of three stories, three times, | and there was a light-passage between the wall of the house and the side chambers around, that these might border upon the light and not border upon the wall of the house; || but the chambers increase in width the more the higher they are, as if the house grew so much bigger the higher it is, round about the house, | therefore the house becometh broader above, and from lower they ascend by winding staircases to the middle and from the middle to the upper [story]. || And I saw the height of the house round about—to the floors of the chambers a full rod, six cubits up to the story; || the breadth of the wall of the chamber outwards was five cubits, and that which lay open between the chambers of the house and between the cells was twenty cubits broad round the house round about; || the entrance to the chamber towards the open space, one entrance toward the north another toward the south; and the breadth of the light-passage which was left open five cubits round about. ||

1. xl. 48-xli. 11. The house, *ναός*, *i.e*, the Temple strictly speaking. (1.) As far as xli. 4, the three parts of it, the vestibule, *πρόναος*, vv. 48, 49, the largest portion (the nave) or the Temple in the strictest sense of the term, vv. 1, 2, and the inmost Adytum, the so-called Holy of Holies, whither even the prophet, acc. Lev. xvi. 2, may not follow the Angel, so that the latter enters it alone and simply announces its measurement to the former, vv. 3, 4. After חשער, ver. 48, must be added with the LXX: אַרְבַּע עֶשְׂרֵה אַמּוֹת וְכִתְפוֹת הַשַּׁעַר; ver. 49, עֶשֶׂר must be read instead of אשר, and שְׁתֵּי instead of עשרתי; ver. 1, הָאֵיל instead of האהל, a semi-poetic repetition of this kind being elsewhere not unusual in all these descriptions; ver. 3, וְכִתְפוֹת הפתח instead of ופתח, all these emendations in ac-

2. But the one-storied building which lieth over against the railing in the corner toward the west, is seventy cubits broad, and the wall of the one-storied building is five cubits broad round about; its length is ninety cubits. || And he measured the house in length a hundred cubits unto the railing, and the one-storied building with its walls a hundred cubits in length; || and the breadth of the front side of the house and of the
15 railing toward the east a hundred cubits, || and he measured the breadth of the one-storied-building over against the railing, which is behind it, with its galleries on this side and on that side a hundred cubits. || —And the inner Temple and likewise its outer vestibule were wainscoted, the windows were closed with net-work, and the galleries round the three stories of the

cordance with the LXX, who at all events indicate the correct reading in ver. 1 also.—(2.) Vv. 5-11, the breadth of the walls of this house together with the connected side-erection of many chambers (probably the Greek *πτερώματα*), the object of which we are unable fully to perceive. This side-erection consisted of three stories, which together equalled in height the inner Temple, and ran probably round the Temple, with the exception of the east side, although it might appear, acc. ver. 11, as if neither to the south were there any chambers; in each story the erection had chambers, the size of which is not specially given, with galleries (*ὑπερῷοι*), acc. ver. 16; but with each successive story (here called אֲצִיל *member*) greater breadth was given to these chambers (comp. 1 Kings vi. 6, 8), the floors of the stories (מוסדות) being extended further; and between the Temple-wall and this side-erection was left a free space, a passage for light of five cubits, the *ὕπαιθρον* in Greek terminology. The above appears to be the meaning of this description, when the text is amended after the LXX and 1 Kings vi. as follows: מָאוֹר בין הַקִּיר instead of בארות בַּקִּיר ver. 6, מָאוֹר instead of מקום, ver. 11, and after the first אחוזים there is wanting בָּאוֹר; ver. 7, וְנִסְבָּה instead of ונסבה, further כְּמוֹסַדְהּ instead of כי מוסב, then וּמִן instead of וכן and יעלה בַּלּוּלִים לתיכונה וּמִן הַתִּיכוֹנָה עַל הָעֶלְיוֹנָה; further the division of the verses 9, 10 is incorrect; and verse 6 read שְׁלֹשִׁים שְׁלוֹשׁ פעמים after xlii. 3, Gen. vi. 16, so that the second term merely explains the first. With regard to בֵּית, ver. 9, comp. § 217*g*.

2. xli. 12-26. The general construction of this Temple-house in the strict sense, its ornamentation and utensils. With the description of that construction, vv. 12-15, is immediately connected the description of the entire erection at the back (*ὀπισθόδομος*) to the west, of which in other respects there was little special to be said, inasmuch as it was evidently intended to be of subordinate use; it is called בִּנְיָן, a word which elsewhere always denotes merely a low building or a low wall, xlii. 5, comp. ver. 6; xl. 5. Both this place for the back-building with its galleries and the entire site for the Temple-house is a square of one hundred cubits; whilst the sacred

house to before the threshold were of fine wood round about. || And from the ground to the window to over the door and to within the inner house and outwards and on every wall, | round about within and without are executed Kerûbs and palms (one palm between every two Kerûbs, and the Kerûb hath two faces, || the face of a man is turned toward the palm on this side and the face of a lion turned towards the palm on that side;) executed on the whole house round about— || from the groundwork to above the door are executed the Kerûbs and palms. || And the wall of the Temple hath square posts, | and the front side of the Sanctuary hath an appearance as it is. || — The altar is of wood, three cubits high, its length two and its breadth two cubits, it hath its corner-pieces, and its pedestal and its walls of wood; and he said to me "this is the table before Yahvé." || And two doors hath the Temple and the Sanctuary: || two doors hath each door, two sliding doors, | the one door hath two and two the other door; || and on the doors of the Temple are executed Kerûbs and palms as they are executed for the walls. || But foliage is on the front of the vestibule outside, also closed windows and palms on this side and on that side are upon the flanks of the vestibule; | and the chambers of the house have foliage. ||

square, east and west, is at the same time carefully separated by a fence or a railing, גְּזֵרָה. According to this construction of the sense, which appears plainly to be conveyed by the words, רחב must be read instead of ארך, ver. 15; it is further strange that בנין is once, ver. 15, construed as a fem. in the suff. of אתיקיהא.—The ornamentation of the Temple, vv. 16-21, is: everything overlaid with wainscoting, the windows not left open but covered with artistic network (LXX δικτυώτης), the galleries, which go round in the three stories up to before the threshold, made of finest wood; the wainscoting, moreover, adorned with very artistic carving of palms and Kerûbs; the nave has square posts, comp. 1 Kings vii. 5; but the furniture of the Holy of Holies the prophet may not from too great reverence touch upon, comp. ver. 3. Ver. 15, read after the LXX אלמו חַחצוֹן then סְפָנִים and אטמות without article; after לישלשתם there is probably wanting אַצִּילֵי הַבַּיִת; next והחלנות מכסות is clearly an ancient marginal gloss to the foregoing והח אט, and מדות, ver. 17, together with the following ו must be struck out, inasmuch as the sense is better expressed, even according to the structure of the verse, without these words, which the LXX omitted. Vv. 20, 21, וקיר ההיכל must be connected with מזוזת, with an alteration of the division of verses which has so often to be made.—The altar, ver. 22, shall serve also for a table after the ancient Mosaic manner, xliv. 16; the door is on account of its width very complex, vv. 23, 24, and an exception

xlii.

1 3. Then he brought me out into the inner court the way
toward the north, and brought me to the fifteen cells which
are over against the railing and which are over against the
one-storied building toward the north, || exactly the length of
those hundred cubits toward the north, and the breadth of
fifty cubits, over against the twenty which adjoin the inner
court: || they were like the pavement of the outer court, with
galleries upon galleries three times; || and before the cells was a
walk of ten cubits broad unto the inner court, a hundred cubits
5 long; | but their doors were toward the south. || Yet the upper
cells were shorter, because the galleries took space away from
them, from the lower and the middlemost of the substructure: ||
for these were threefold and had no pillars like those of the
courts, | therefore was space taken away from the lower and
and the middlemost from the ground. || But the outer fence
just as the cells towards the outer court over against the cells
—was fifty cubits long: || for the length of the cells situate

from the ordinary carving is made only by the front side of the vestibule and the chambers, which as less holy shall have foliage instead of Kerûbs and palms, vv. 25, 26. For עֵב may be with greatest certainty considered to be the Aram. עוֹף *leaf*, comp. עֲפִי Ps. civ. 12; and the same word as an architectural term, 1 Kings vii. 6. Ver. 22, read אֲדֹנִי instead of אֹרֶכוֹ and correct the numbers after the LXX.

3. xlii. 1-14. Coming out of the Temple-house, the description of which is finished, Hézeqiél is led to the inspection of the cells adjoining the Temple-square on the north and south, which both from their situation and their use, are the most sacred of all the cells. Those on the north, which are alone described in detail, vv. 1-9, occupy the entire space of those hundred cubits of length which the Temple-square has, acc. xli. 13, and those fifty cubits of breadth which is the length of the opposite gate, xl. 36, comp. xlvi. 19; xl. 18, and diagonally opposite the railing and back-building mentioned xli. 12-15, and straight opposite the twenty cubits mentioned xli. 12; are paved underfoot with stones like those in the outer court, xl. 17, and have like those three stories with galleries; but with this difference from the other cells placed in the two courts, that they get smaller with each story, because the galleries of the two upper stories do not stand like those resting upon pillars over a colonnade, but with each story make the chambers smaller; and are divided into two sets, those which are turned to the west where the wall of fifty cubits runs separating the outer court, and those turned to the east, *i.e.* toward the inner court; but in the front, *i.e.*, to the south, there runs before them a covered passage (artificial path), a hundred cubits long, covering the half of those unappropriated twenty cubits, touching on the one side the inner fore-

towards the outer court was fifty cubits, and these lie over against the others, together a hundred cubits; || and below these cells is the entrance from the east, when one cometh to
10 them from the outer court. || —In the breadth of the fence of the court towards the south over against the railing and over against the one-storied building there are cells || with a way before them like the pattern of the cells lying toward the north as their length and breadth and all their exits and boundaries and entrances, so were the cells lying toward the south; || the entrance at the head of the way, of the way leading to the fence, of the way from the east when one entereth it. || —And he said to me: the northern, the southern cells over against the railing are the holy cells where the priests who stand near Yahvé eat the most holy things, where they leave the most holy things: | both the meat-offering and the sin-offering and the trespass-offering, because the place is holy;' when they the priests enter, they shall not go forth out of the Sanctuary into the outer court, but leave their garments there because they are holy, | they shall put on other garments and approach to that which belongeth to the people. ||

xlvi.

19 4. Then he brought me into the entrance which leadeth to the side of the gate to the holy cells for the priests looking toward the north, | and behold there was a place quite behind westward; || and he said to me: this is the place where the

court not far from the gate, vv. 4, 9, xlvi. 19, and on the other side that wall or fence, ver. 12, upon which passage plainly the doors open, as is added, ver. 12. As this appears to be the meaning, we must read לַדָּרוֹם instead of לצפון, ver. 4, although the LXX had by their time the latter. Elsewhere the LXX must be followed: ver. 1, הַפְּנִימִית comp. xlvi. 21; ver. 3, instead of רצפה, וְנֶגֶד כָּל; ver. 4, instead of דרך, אֹרֶךְ, instead of אחת, מְאָה (אַמּוֹת); ver. 5, יוצלו evidently instead of יאכלו after ver. 6; ver. 8 וְהֶחָפָה עַל פְּנֵיהֶן הַכֹּל; ver. 10, הַדָּרוֹם instead of הקדים; ver. 11, כְּמִרְחַבְנָן instead of כן ר׳ and ver. 12 כן הלשכות instead of וכפתחי הלי; the Codex Alex. correctly adds the number, ver. 1. There is probably further wanting, הַחִצֹּנָה, ver. 4, before הפנימית, and הַפְּנִימִיּוֹת before the second הלשכות, ver. 7.

4. Last in the Temple precincts the kitchens, those on the north of the Sanctuary itself for the priests, xlvi. 19, 20 (which joins on to xlii. 1-14 perfectly well), and those in the outer forecourt for the people, vv. 21-24. After מָקוֹם, ver. 19, the LXX still properly read מִפְרָד, comp. xliii. 21.—

priests boil the trespass and the sin-offering, and where they bake the meat-offering, | that they may not take it out into the outer court sanctifying the people. || And he brought me out into the outer court and led me past the four corners of the court: | there was here a court in the corner of the court and there a court in the corner of that, || in the four corners of the court smaller courts, forty long and thirty broad, all four had one measure, || and enclosures were carried all round in all four, and kitchens were placed round under the enclosures; || and he said to me: these are the kitchens where the attendants
xlii. of the house boil the sacrifice of the people. || —So he finished
15 the measures of the inner house and brought me out through the gate which was turned toward the east, and measured it round about, || measured the east side with the measuring rod—five hundred by the measuring rod; || he turned measured the north side five hundred by the measuring rod; || he turned
20 measuring the south side five hundred by the measuring rod; || he turned measuring the west side five hundred by the measuring rod: || towards the four sides he measured it, it had a wall round about, five hundred cubits long and five hundred broad, | to separate the holy and the common. ||

Finally, the measurement of the entire large square takes place outside when the Temple has been quite left, xlii. 15-20, where קְנִים must not be struck out in all cases as the LXX have done, but vv. 16, 17, סָבִיב must be read instead of סְבִיב. The last words even after Gen. i. 4; comp. with reference to them, xliii. 7-9; xliv. 23; xxii. 26.

3.

xliii.
1 1. Then he brought me to the gate, | to the gate that looketh toward the east: || and behold the glory of the God of Israel came from the east, | his sound as the sound of mighty waters, and the earth shone with his majesty; || and to look upon it was as the vision that I saw—as the vision that I saw when he came to the destruction of the city, | and the forms of the chariot as the form that I saw by the river Kebar. | Then I fell upon my face: || but when the glory of Yahvé was come into the house, | through the gate which was turned toward
5 the east, || a spirit lifted me up and brought me into the inner court, | whilst the glory of Yahvé filled the house, || and I heard one speak to me from the house, | whilst the man still

stood beside me, || and he said to me: Son of man! the place of my throne and the place of the soles of my feet, where I shall dwell for ever in the midst of the sons of Israel | (—and never again will they of the house of Israel defile my holy name, they and their kings by their harlotry, and by the bodies of their dead kings; || when they joined their threshold to mine and placed their posts beside mine, | whilst the wall divided me from them, | they defiled continually my holy name by their abominations which they worked, and I consumed them in my wrath: || now will they remove their harlotry and the dead bodies of their kings from me, | that I
10 may dwell among them for ever!) ||— thou son of man! explain to the house of Israel my house, that they may blush for their transgressions, | and its appearance and its beauty, that they may bear their shame for all that they committed; || the shape of the house and its beauty, and its exits and its entrances and all its laws, and all its ordinances and its right order declare to them and write them down before them, | that they may keep all its ordinances and all its laws and do them! || —This is the regulation of the house upon the summit of the mountain, the whole border of which roundabout is most holy; | behold this is the regulation concerning the house.||

1. xliii. 1-12. The divine explanation of the design of this description of the temple which has now been given. The same manifestation of the Highest that the eye can see or the ear hear, which Hézeqiél had formerly beheld approaching in wrath to the destruction of the city, ch. i.-xi., he now beholds coming from the east, whither it had withdrawn, xi. 23, to take possession of the temple which is now restored, vv. 1-3. But since all this has still no actual existence, however clearly the prophet beholds it in spirit, this highest voice itself makes known to him, that he must describe to the people the picture of this temple (as it was previously beheld) as the picture of that Sanctuary which will one day certainly be restored upon the earth, and then never again (as formerly) be profaned; and throughout the description is heard again the ultimate truth, which was explained at length, ch. xxxiii.-xxxix., that the restoration of this vast and pure happiness shall only be granted to them to give them that salutary shame which preserves from the repetition of the old transgressions, especially with the severe lessons of history added thereto. It follows, from vv. 7-9, that several kings had placed their tombs in the temple area (comp. *History of Israel*, III. 273 sq. (III. 373 sq.)): a confounding of the impure (for all corpses were deemed impure) and the pure, which Hézeqiél rigidly repudiated like everything of that kind. If in the case of these words, which had become so obscure to ordinary readers of later times (comp. *e.g.* Fürst's *Qaräer*, II. p. 42 of the Appendix), the vocalisation

2. And these are the measures of the altars by cubits, each of a cubit and a handbreadth: | its base a cubit and a cubit its breadth; and its moulding at its upper edge a span; || and this is the height of the altar: from the earthen base to the lower enclosure two cubits and the width a cubit, and from the lesser enclosure to the greater four cubits and width a cubit, ||
15 and the hearth four cubits; | and from the hearth and upwards are the four horns, || the hearth is twelve long by twelve broad, four square unto its sides; || and the enclosure is fourteen long by fourteen broad, unto its four squares, the border round about it half a cubit and it hath its base one ell round; but its steps look toward the east || —And he said to me: Son of man! thus saith Lord Yahvé: these are the laws of the altar, when it is made to offer whole burnt-offerings upon it and to sprinkle blood upon it: || thou givest namely to the

בָּמוֹתָם, ver. 7, were correct, *their grave-heights* would be simply in explanation of the previous *corpses of the kings:* still, this of itself would be strange, since, acc. ver. 9, nothing but these corpses are intended to be spoken of; it is, therefore, better to read בְּמֹתָם *in their dying*, a construction having an origin like xxxi. 5, and simply indicating that the corpses were here interred immediately after death. Verse 3, בְּאוֹ must be read instead of בְּאֵי, further הַמַּרְאֹת three times in distinction from כְּמַרְאֵה, and then, acc. to the LXX, הַמֶּרְכָּבָה must be inserted after מַרְאוֹת; ver. 10 וּמַרְאֵהוּ must be read instead of וּמִדְּדוּ אֹתוֹ, further וְיִשְׁאוּ כְלִמָּתָם instead of אִם נִכְלְמוּ, comp. the note on xxxix. 26, and ver. 11, the second צוּרָתוֹ must be struck out and צִדְקָתוֹ read instead of the first and last צוּרָתוֹ. It is apparent that vv. 7-11 form but one sentence.

2. xliii. 13-27. The great altar in the inner court which was but just alluded to, xl. 47, is here described with great particularity, (1) vv. 13-17, as regards its form, the measure being fixed somewhat more definitely than xl. 5. The altar, properly so-called, is only one cubit broad and six cubits high, but has at the top an artistic moulding, and stands at the bottom in a hollow base of a foot in height running round the altar; and at least this base must be *of earth, i.e.*, earthen, in conformity with very early custom (comp. *Antiquities of Israel*, p. 162 (137)); the hearth upon which it stands and from which pointed corners or horns (xli. 22) project towards it, is four cubits high and twelve in breadth and in length; at a distance of one cubit further off stands the fence which reaches up to the very top, and which has a smaller one before it, which rises only two cubits above the hearth; the larger outward fence has an artistic moulding and base, comp. ver. 20, xlv. 19. In this plain description, חֵיקָהּ אַמָּה must be read ver. 13, as מִזְבֵּחַ, *altar*, occurs twice subsequently as a *fem.*; further גְּבָהּ instead of גֵּב and the following וְ, ver. 14, to be struck out, as the LXX have cor-

Levite priests which are of the seed of Ssadôq as those nearest to me, saith Lord Yahvé, to serve me, | a young bullock
20 as a sin-offering, || thou takest of its blood and sprinklest it on its four horns and on the four corners of the enclosure and on the under border roundabout, thou absolvest it thus and cleansest it, || then thou takest the sin-offering bullock and it is burnt in the separate place of the house outside the Sanctuary; || and on the second day thou offerest a sound he-goat as a sin-offering, and the altar is absolved as it was absolved with the bullock; || when thou hast finished the absolution, thou offerest a sound young bullock and a sound ram, || offerest them before Yahvé, that the priests may throw salt upon them and burn them as a whole burnt-offering to Yahvé; ||
25 seven days thou offerest a he-goat a day, | and a young bullock and ram are offered sound, || seven days they atone for the altar and cleanse it and consecrate it: || and when the days are ended, then on the eighth day and forward the priests offer upon the altar their whole burnt-offerings and thank-offerings, | and I accept you, saith Lord Yahvé. ||

xliv.

1 3. And again he brought me towards the outer gate of the Sanctuary which looketh toward the east, when it was shut; ||, and Yahvé said to me: this gate shall remain shut unopened, and no man shall walk through it, | because Yahvé the God of

rectly done; ver. 17, the punctuation is פְּנוֹת. The word אֲרִאֵל or הֲרִאֵל is evidently a simple and not a compound formation, constructed according to § 163 *g*, having the meaning of *hearth*, prop. *fire-place*, *ἐσχάρα* from ארה related to אור and אֵשׁ, being originally אֲרִאן and probably also lengthened to אֲרִיאֵל; but a compound with one portion of it אל, *God*, at which the vowel-points also hint, is precluded by the simple fact that the word is here as much as any other purely the name of merely a portion of the altar.—Before the altar thus constructed is used, it must (2), vv. 18-27, be first dedicated by a multitude of expiatory sacrifices. It is remarkable that מִלֵּא יַד is here used even of the dedication of the altar. Instead of מפקד, ver. 21, מִפְרָד must be read, with the LXX., and the place meant is that described xlvi. 19.

3. xliv. 1-16. The observation with regard to the special sacredness of the east gate, vv. 1-3, is supplemented below in another connexion, xlvi. 1-12, to the effect, that it shall remain closed only on all working-days. את, ver. 3, as xvii. 21.—To the north gate, which acc. viii. 5 sq., has from former times the bad reputation of having been the scene of unfaithfulness

Israel hath passed through it, so shall it be shut; || as regards that prince—the prince may himself tarry therein to eat meat before Yahvé: | through the vestibule of the gate may he enter in and through it go out! || — And he brought me towards the north gate over against the house, and I saw how the glory of Yahvé had filled the house of Yahvé and fell upon my face; || but Yahvé said to me: Son of man! set thy heart—and see with thine own eyes and hear with thine own ears | all that which I say to thee, unto all the laws of the house of Yahvé and unto all its right order: || so set thy heart unto all the entrances of the house with all the exits of the Sanctuary, || and say to the Disobedient, to the house of Israel: thus saith Lord Yahvé: let it suffice you at length with all your abominations, house of Israel! || In that ye brought strangers of uncircumcised heart and uncircumcised flesh to be in my Sanctuary, my house—to profane it, | in that ye suffered them to offer as my meat fat and blood, and thus my covenant was broken in addition to all your abominations, || and ye thus kept not my holy customs, | but for such as should attend upon me in my Sanctuary ye yourselves appointed certain, || —thus saith Lord Yahvé: No stranger of uncircumcised heart and uncircumcised flesh shall come into my Sanctuary, | yea no stranger who is among the sons of Israel! || but the Levites who fell off from me when Israel went astray, | who followed after their Nuisances falling off from me, || they shall bear their guilt and be attendants in my Sanctuary, as sentinels at the gates of the house and as servants of the house, | they shall slay the whole burnt-offering and the other offerings

to Yahvé, Hézeqiél is led, because he shall now hear similar complaints of the disobedience of the nation. As if the other abominations were not enough, such Levites have been admitted into the innermost sanctuary of the former temple as according to the ancient Mosaic arrangements and their restoration under Solomon ought to be entire strangers to it, Levites not of the family of Ssadóq, which is exclusively qualified according to the Pentateuch and 1 Kings ii., men who though they may be Levites as regards their external origin, are yet in relation to the inner Temple no better than strangers, and though they may be Israelites, are yet no better than uncircumcised as regards their inward purity, vv. 5-8, comp. Jer. ix. 25: this arbitrary appointment of priests shall not continue, the common Levites who, acc. Num. xvi., have forfeited the higher priestly dignity, shall not be indeed entirely rejected, but still not used, as is just, for the administration of the highest sanctities, *i.e.*, the Sacraments, already mentioned, ver. 7 (comp. *Antiquities of Israel*, p. 115 sq.

for the people, and attend upon them to serve them ; || because they served them so often before their Nuisances and became to the house of Israel for a sinful stumbling-block : [therefore I lift up my hand over them (saith Lord Yahvé), that they shall bear their guilt || and not come near to me to serve me as priests, or to any thing which is holy to me—to come to the holiest things ;] they shall bear their disgrace and abomination which they did || and I make them attendants of the house, | for its whole
15 service and for all that is to be done in it. || But the Levite priests the sons of Ssádôq who kept the service of my Sanctuary when the sons of Israel went astray from me—they shall be near to me to serve me, and attend upon me to offer fat and blood, saith Lord Yahvé ; || they shall come into my Sanctuary, and come near to my table to serve me, | and shall keep my service. ||

4. Yet when they enter the gates of the inner court, they shall put on linen garments, | and wool shall not come upon them, when they serve in the gates of the inner court and within ; || let linen turbans be upon their heads, and let linen trousers be upon their loins : | they shall not gird themselves with sweat ! || and when they go out to the outer court, to the outer court to the people, ! they shall put off their garments wherein they serve and leave them in the holy cells, and put on other garments that they may not sanctify the people with their garments. ||
20 Their head they shall not shave bald, nor let the hair grow loose : | they shall shear their heads well ; || wine they shall not

(123 sq.)), vv. 9-14, only the descendants of Ssadôq shall as genuine priests have admission to the inner court and to all the ceremonies there performed, vv. 14, 15, xlviii. 11 ; and this Yahvé even swears to them solemnly, ver. 12. We no longer know to what later events this prohibition, which is here so strongly urged, may refer : but that the later kings might allow themselves such arbitrary innovations admits of no doubt. It is also strange that the common Levites, ver. 12, are so described by the tone of the language as if they had not merely once under Moses so far forgotten themselves. *Entrances and exits*, ver. 5, like xliii. 11, means generally *functions*.

4. xliv. 17-31. The duties of these true priests who are alone permitted to approach the Holy of Holies are now at the end described almost in the words of the Pentateuch, vv. 17-27, in four paragraphs, vv. 17-19, comp. xlii. 14 ; vv. 20-22 ; vv. 23-24 ; and vv. 25-27. The strange phrase "not gird themselves with sweat," ver. 18, is evidently intended simply to express once more in a brief sensible form what had before been expressed at length with regard to

drink whosoever are priests, | when they come into the inner court; || and a widow and her that is put away shall they not take for wives, but only maidens of the seed of the house of Israel, | yet the widow who is a widow of a priest may they take. || But my people they shall teach what is holy or common, | and declare to them what is unclean or clean, || controversies shall they themselves attend to to judge them according to my judgments and judge them, | and my regulations and laws at all my feasts they shall keep and sanctify my sabbaths. || But to the dead body of any one shall he not come to make himself unclean: | only for father and mother and son and daughter, for brother and a sister who who had not been married shall he make himself unclean; || yet after his cleansing shall there be reckoned seven days to him, | and when he cometh into the Holy-place into the inner court to minister in the Holy-place, let him bring his sin-offering, saith Lord Yahvé. || —But for an inheritance will be to them: "I am your inheritance"! | and possession shall ye not give them in Israel: I am their possession! || the meat-offering and the sin-offering and the trespass-offering—they shall eat it, | and every anathema in Israel shall belong to them; || the first of all possible firstlings and every possible gift of all your gifts shall belong to the priests, | and the first of your doughcakes shall ye give to the priest, to bring down blessing upon thy house; || no carcase or torn of bird or beast shall the priests eat. ||

the avoidance of woollen, sweat-producing garments. Ver. 26 after Num. xix. 11, 12, where however the direction is put in a slightly different form. With regard to the direction, ver. 19*c*, comp. *Antiquities*, p. 206 sq. (176 sq.). It is particularly mentioned, ver. 24, that they shall *themselves* actively look after the administration of justice and not transfer it, for instance, on account of its difficulties to subordinate officers, as no doubt had often happened.—The right which corresponds to such duties, the possession and inheritance of the priests, shall consist simply in that great utterance which is so often repeated in the Pentateuch, "I am their inheritance," only what Yahvé gives to them and his Sanctuary in the form of sacrifices and dues (which however, as is said, ver. 31, may never be impure), shall be for their service, vv. 28-31; by which the best transition is at the same time made to the following oracles. With regard to כל־כל, ver. 30, comp. the note on Ps. cxix. 128; on the *dough cakes* comp. *Antiquities*, p. 401 (347).

(2) *Constitution of the land and nation.*

Ch. xlv.—xlviii. (except xlvi. 19-24).

1.

xlv.

1 1. Moreover when ye allot the land as an inheritance, ye shall apportion from the land a first-portion as holy to Yahvé, twenty-five thousand cubits long and ten thousand broad, | this is holy round about in all its borders; || for the Sanctuary will serve five hundred by five hundred cubits thereof square round about, | and fifty cubits free space thereto round about. || And after this measure shalt thou measure it: twenty-five thousand long and ten thousand broad, | and therein will be the Sanctuary, the Holy of Holies; || this is a sacred offering from the land, to the priests attending upon the Sanctuary will it belong who attend nearest unto Yahvé, | so that it is unto
5 them as a place for houses and unto the sanctuary for the Sanctuary. || And a length of twenty-five thousand cubits and breadth of ten thousand shall belong to the Levites serving the house, for a possession to them, for cities to dwell in. || And as a possession of the city ye shall give a breadth of five thousand and a length of twenty-five thousand along the holy first-portion: | this will belong to the whole house of Israel. || But to the prince will be that which lieth on each side of the holy first-portion and of the possession of the city, close before the holy first-portion and the possession of the city from the west side westward and from the east side eastward, and in the length

1. xlv. 1-8, xlvi. 16-19. The sacred territory which is by anticipation taken from the rest of the landed property (as the tithes from the produce of the field) and set apart for its special uses, is here at the very commencement, vv. 1-4, brought forward with great emphasis, and with evident reference to the description of the Temple which has now been quite completed (ver. 2, comp. xlii. 20): still the discourse evidently passes more rapidly over the territory of the common Levites and of the city of Jerusalem, vv. 5, 6, which were connected with the sacred territory, in order to get to the territory and the duties of the king, the king and the people forming the main subject of the discourse in the three following strophes. The proportion of the breadth to the length is as 1 to 2½, corresponding to the greater length than breadth of the whole country on the west of the Yordan.—The statements with regard to the situation of the royal house-domain, ver. 7, are not quite plain until the sketch of the whole surroundings, xlviii. 8-22, is made use of: in the present passage

corresponding with each tribe's lot from the west to the east border || —as land shall this be unto him, for possession in Israel, | that my princes no more oppress my people, but give
xlvi. the land to the house of Israel after their tribes. || —Thus
16 saith Lord Yahvé: if the prince giveth to one of his sons a gift as his inheritance, then it will belong to his sons: | it is their hereditary possession. || But if he giveth to one of his servants a gift from his inheritance, it will belong to him till the year of release and then return to the prince: | only what he bequeatheth to his sons will belong to them; || yet let not the prince take from the inheritance of the people to thrust them out of their possession: from his possession let him bequeath unto his sons, | that my people be not scattered every one from his possession. ||

xlv.

9 2. Thus saith Lord Yahvé: let it suffice you ye princes of Israel! injustice and violence remove ye, and equity and righteousness practise ye; | take off your exactions from my people! saith Lord Yahvé. || A just balance and a just epha and a just bath must ye have: || let the epha and the bath be of one measure, so that the bath hold the tenth part of the chomer and the epha the tenth of the chomer, | after the

the main point is, that a sufficient number of domains shall be assigned to the king, in order that he may have the less justification for oppressing the people and expelling them from their possessions by tyrannical measures, vv. 7, 8; just as from the same cause it must be equally unallowable to divide and waste these domains by perpetual grants of them to flattering courtiers, xlvi. 16-19. Ver. 5 at all events the Massôr. reading עשרים לשבת is meaningless, obscure as the question is with regard to the origin of this strange reading, which better suits xlii. 1 than this place; the reading of the LXX עָרִים לָשֶׁבֶת is plainer. On the other hand it was not necessary for the LXX to read בְּנֵי נַחֲלַת xlvi. 17 instead of the second נחלתו, since, נַחֲלָה may also be considered an *inf.* With regard to the *year of liberty*, ver. 17, see the note on Isa. xxxvii. 30, Vol. II. p. 265, and *Antiquities of Israel*, p. 492 sq. (415 sq.)

2. xlv. 9-25. The king (in addition to the revenue of his private domains) shall raise tribute from the people: but (1) no injustice and no fraud may there or elsewhere creep in, ver. 9, and fixed accurately defined measures must be used in all the relations of the empire, so that, *e.g.*, the Chómer, or the largest measure, is the standard to which both the Epha, for dry measures, and the Bath, for liquid, conforms as its tenth part, that the Shékel, or the intermediate money-weight, contains 20 Gera, or the smallest

chomer be its measurement; || and the shekel twenty gera; twenty shekel twenty-five shekel fifteen shekel shall be to you the value of the maneh. || —This is the tribute which ye shall raise: the sixth of an epha from a chomer of wheat, and the sixth of an epha from a chomer of barley; || and the due of the oil, of the oil of the bath: the tenth of a bath from the chomer, ten baths one chomer, | because ten baths make one chomer; || and one sheep out of every two hundred from the green pastures of Israel, | for a meat-offering and for burnt-offerings and thank-offerings, to atone for them! saith Lord Yahvé. || The whole people of the land shall render this tribute to the prince in Israel: || and from the prince will be due the burnt-offering and the meat-offering and the libation at the feasts and new moons and sabbaths, | on all the festivals of the house of Israel will he bring the sin-offering and the meat-offering and the burnt-offering and the thank-offering to atone for the house of Israel. || — Thus saith Lord Yahvé: on the first of the first month thou shalt take a sound young bullock and absolve the Sanctuary; || the priest then taketh of the blood of the sin-offering and putteth it on the posts of the house and on the four corners of the enclosure of the altar and on the posts of the inner court-gate; || and do thou the same on the seventh of the month, on account of any one that erreth or on account

coins, and the Maneh, the highest but quite arbitrarily estimated money-weight (not being found in one piece), is taken at 20, 25, 15, *i.e.*, exactly 60 Shekels, that is, always thus fixed without any further change, vv. 10-12. דָּרִימוּ, ver. 9, might also be taken as a second imperative of description, § 347*a*, in the same sense as ver. 13 (comp. its occurrence together with הסיר as exactly like the present use of it in the entire construction of the phrases, xxi. 31), and גרשה after Deut. xxxiii. 14 perhaps as *revenue, tribute*, if we had מֵאֵת instead of מעל. It is best to understand the numbers 20—25—15, ver. 12, as more unmistakably describing the total weight which is here intended; for a possible error in transcription is then more difficult; and the Maneh (mina) as a fact was divided into 60 weights (שֶׁקֶל). Comp. Joh. Brandis *Münz- mass- und gewichtswesen in Vorderasien* (Berlin, 1866), p. 56, 103. —And (2) let the tribute be moderate, one sixtieth of corn, one one hundredth of oil, one two hundredth of the flock, and let it be raised according to this proportion from all for supplying the royal necessities, vv. 13-17. It appears to be more correct, according to all corresponding passages, to read יִתְּנוּ instead of שִׁשִּׁיתֶם, ver. 13.—(3) Simply for supplying the numerous sacrifices which the king presents not simply for himself but in the name and at the desire of the whole nation, he stands in need of considerable revenues, as is shown vv. 15, 17 incidentally, and then with more definite specification of the

of the simple, that ye may atone for the house. || On the fourteenth of the first month shall ye keep the passover | and on the feast of seven days unleavened bread must be eaten : || and the prince bringeth on that day for himself and the whole people of the land a bullock as sin-offering, || and the seven feast-days he will bring daily as a burnt-offering to Yahvé seven bullocks and seven sound rams, throughout the seven days, | and as a sin-offering a he-goat daily, || as a meat-offering he will bring one epha for the bullock and one for the ram, and as oil a hin to an epha. || On the fifteenth of the seventh month, at the feast, he will bring the like throughout the seven days, | as the sin-offering as the burnt-offering, and as the meat-offering and as the oil. ||

xlvi.

3. Thus saith Lord Yahvé: the outer court-gate which looketh to the east shall be shut the six working days, | but opened on the sabbath, and opened at the new moon; || then the prince cometh through the vestibule of the outer gate and remaineth at the posts of the gate, but the priests prepare his burnt-offering and his thank-offering, | and he doeth homage at the threshold of the gate and departeth, || and the gate will not be shut till evening, | so that the people of the land may do homage at the door of that gate on the sabbaths and new

necessary yearly sacrifices, vv. 18-25. Hézeqiél here distinguishes three great annual festivals, the new year, in the same month the Pascha with the following seven feast-days properly so called, and the feast of tabernacles: the manner, however, in which his views on all these and similar directions differ from the Pentateuch cannot be very well explained here with sufficient brevity, which is the less needful, as they accord with the Pentateuch essentially. *One Epha*, ver. 24 ; xlvi. 5 sq., is a measure of meal. Instead of שִׁבְעוֹת, ver. 21, the LXX correctly read שִׁבְעַת, as appears from ver. 23 ; and before רזב the Pesh., at all events suiting the sense, add the copula, comp. *Zeitschrift f. d. Kunde d. Morgenlandes*, Vol. III., pp. 410-441, and the *Antiquities of Israel*, p. 468 sq. (393 sq.).

3. xlvi. 1-15. Since the sacrifices which the prince must himself bring or have brought in his name have now to be further described, and as the enumeration of the rest-days stops above with the ordinary sabbath, the discourse makes use of this (1). vv. 1-3, still more distinctly than xliv. 1-3, to repeat that the east door shall stand open merely on the sabbath and at the new moon ; whereupon the sacrifices of these days are then described, but again with this additional remark, that the prince may be permitted to

moons before Yahvé. || —The burnt-offering which the prince offereth to Yahvé on the sabbath shall be six sound lambs and
5 a sound ram, || and as meat-offering an epha for the ram, and for the lambs a meat-offering such as his hand can give, | and oil a hin to the epha; || at the new moon it shall be a sound young bullock six lambs and a sound ram, || and an epha for the bullock another for the ram let him bring as a meat-offering, and for the sheep as his hand is able, | and oil a hin to the epha. || When the prince cometh, let him come through the vestibule of the gate, and let him depart through it. || —But when the people of the land come before Yahvé on the festivals, then he that came through the north gate to do homage let him go out through the south gate, and he that came through the south gate let him go out through the north gate, | let him not return through the gate by which he came, but go out through
10 that which is over against it; || and let the prince come in among them when they come, and when they go let him go out; || and on the feasts and festivals let the meat-offerings be an epha to the bullock and to the ram, and to the lambs what he can give, | and oil a hin to the epha. || But when the prince bringeth to Yahvé a freewill burnt-offering or freewill thank-offerings, let there be opened to him the gate which looketh to the east, and let him bring his burnt-offering and his thank-offerings as he bringeth them on the sabbath, | and let him go out and let the gate be shut after he is gone out. || —And a sound lamb of a year old shalt thou bring to Yahvé daily as a burnt-offering, every morning shalt thou bring it; || and as a meat-offering thereto shalt thou bring every morning the sixth of an epha, and oil the third part of a hin to mix the meal, | as a meat-offering for Yahvé according to ever-
15 lasting laws continually: || thus bring ye the lamb and the meat-offering and the oil every morning as a continual burnt-offering! ||

return by the same vestibule of this outer court only, vv. 4-8.—(2) But this privilege is withdrawn as regards the feast-days, properly so-called, without doubt in order thereby to increase the solemnity, just as by the other direction here given, that every one must then go straight through only, it was intended to avoid undue crowding at one gate, vv. 9, 10, the measure of the sacrifices of corn and oil, which had been omitted xlv. 8-25, being at the same time supplied, ver. 11; on the other hand, the east gate shall be left open at every freewill offering, ver. 12. —(3) The daily sacrifice which the

xlvii.

1 4. And he brought me again to the door of the house—and behold water flowed eastward underneath the threshold of the house, since the house is turned toward the east, | and the water ran down underneath the south side of the house south of the altar; || and he brought me out through the north-gate and caused me to go round outside at the outer gate unto the gate which looketh toward the east: | but behold! the water rippled down the south side. || When the man went forth eastward holding a measuring-rod, he measured one thousand cubits and caused me to go through the water—water to the ankles; | he measured a thousand and caused me to go through the water—water to the knees, | he measured a thousand and caused me to go through water to the loins, || he measured a thousand—a river for me unfordable, | because the waters rose to swimming-waters, to an unfordable river; || and he said to me "sawest thou it, son of man?" | and he caused me to go and return by the brink of the river; || and when I came back, behold there stood at the brink of the river very many trees, on this side and on that side. || — And he said to me: This

state must present, 13-15. Although the LXX also read הַפְּנִימִית, ver. 1, the detailed description vv. 9, 10 in addition to xliv. 12, shows incontestably that we must read instead, הַחִיצוֹן. On the other hand, the nature of the case shows that the *post of the gate* before which the king and behind him the people worship is the post of the inner gate.

4. xlvii. 1-12. When everything has thus been completed, there is also added, as the sign of the divine constitution and its lasting and all-comprehensive blessing, the restoration of the water and the tree of Paradise, for the eternal maintenance of the true life. And as shortly before Hézéqiel, another prophet had spoken of the inexhaustible well of life springing from the exalted sanctuary and flowing towards the east and west, "Zech," xiv. 8, comp. xiii. 1, this expectation assumes in the general series of Hézeqiél's past prophetic views the following form: that spirit brings him again into the inner forecourt of the Temple to show him a marvellous stream of water which takes its rise precisely at the door of the sanctuary itself but immediately turns towards the south or south-east and not to the north, for instance, vv. 1, 2, soon grows to a mighty river, vv. 3-6, but flows only towards the eastern boundary of the Holy Land, in order to make fruitful the dry, unwholesome Yordan valley in the south and to transform the Dead Sea into a wholesome body of water abounding in fish, ver. 8, comp. xvi. 55 sq. This marvellous stream of water will not be simply wholesome itself, but will also give new life to everything which comes near it and abound in

water floweth toward the eastern boundary and goeth down to the desert, | and then cometh into the sea into the sea of turbid water, and the water will be healed; || and then every living thing wherewith it teemeth liveth, everywhere whither its river cometh that reviveth, | and of fish there are very many; || whithersoever these waters come that will be healed, | and every thing reviveth whither the river cometh; || and then fishers stand by it from 'Aengedî unto 'Aenegláim, it will serve as a casting place for nets, | so that its fishes are after their kind as those of the great sea, very many; || its swamps and sloughs—they will not be healed, are abandoned to salt. || And by the river will grow, on its brink on this side and on that side, every edible tree | whose leaf will never wither nor its fruit fail, | which according to its months ripeneth afresh, because its water taketh rise from the Sanctuary itself, | so that its fruit serveth for food, and its leaf for healing. ||

fish; and by it the true, immortal tree of life will grow, as is stated vv. 7-12, it being the chief point, with great emphasis, and indeed in the greatest elevation of the discourse and in verse-members which repeatedly rise and fall, and where such passages as Ps. i., Jer. xvii. 6 were manifestly present to the prophet's mind. But this general significance of the words cannot appear clear until מוּצָא, ver. 8, is taken in the sense of *turbid, dirty*, and compared with the root צאא, Aram. *ṣô* (for, *ṣê'ô*) acc. § 114 *c*, just as מוֹצָאוֹת 2 Kings x. 27 *Q'rî* must also be connected with this root; the language then repeats itself in the case of the two short members because it here touches for the first time the principal point. But as if the prophet desired even in imagination not to stray too far from the actual condition of things, he suffers, ver. 11, the sloughs, which are really from profounder causes too salt, still to exist here and there; which accords well with modern observation, according to which the Dead Sea itself consists of two essentially different portions, comp. *History of Israel* I. p. 313 sq. (I. p. 450). Ver. 9 it is better to read כִּי בֹא יָבֹא instead of כל יבוא although the LXX had the present reading; read נִחְלָם instead of נחלים. *From 'Aengedî unto 'Aenegláim*, ver. 10, *i.e.* along the whole of the present extent of the Dead Sea, since the first was most probably situated on the western and the second, acc. Isa. xv. 8, on the eastern shore; the clause יַעֲמְדוּ, or better acc. to the *K'thîb* עָמְדוּ, forms like ver. 22 an inserted temporal clause acc. § 345 *b*. Comp. *Jahrbb. der Bibl. Wiss.* I. p. 175 sq.

2.

1 Thus saith Lord Yahvé: this is the border as ye shall take the land for your inheritance after the twelve tribes of Israel, | Yosef two shares; || and ye inherit it one as another: |

the land which I have lifted up my hand to give to your fathers, that will fall to you for an inheritance! || —This is the
15 border of the land to the north side: from the great sea in the direction of Chethlon towards Ssedâd, Chamâth, Beroth, Sibraim which is between the border of Damascus and that of Chamâth, Chasser-Hattikhon which is on the border of Hauran; || the border from the sea is accordingly Chasser-'Aenôn, the border of Damascus and further to the north, and the border of Chamâth: | this is the north side. || But the east side ye shall reckon from between Hauran and Damascus and from between Gilead and the land of Israel, the Yordan from the border unto the eastern sea: | this is the east side. || But the south side towards the south from Tamar unto the water of Meriboth-Qadésh, to the river by the great sea: this is the south side
20 toward the south. || And the west side the great sea from the border unto over against the region of Chamâth: this is the west side. || —But when ye divide to yourselves this land

With the great picture xlvii. 1-12 the whole book might have been quite closed: nothing of importance that might be explained in what follows would have been missed. Yet inasmuch as the situation of the sanctuary and of its immediate surroundings, xlvii. 1-8, have not been explained with sufficient plainness, Hézeqiél sketches here at the end with great fulness of detail in a separate piece the picture of the new occupation and division of the Holy Land, according as he conceived them, without scrupulously adhering to things as they had existed in past history. Some of the main features of previous historical conditions and relations, especially as they are described in the Pentateuch, he retains; but other things take an entirely new form in his imagination; and although he intends here to present the complete outlines, the description of the situation of the Sanctuary and its surroundings soon becomes the chief point again. Thus

(1), vv. 13-23, the outward boundaries of the Holy Land are defined, with preliminary reference to the ancient promises in the introductory words, vv. 13, 14, and with the genuinely prophetic innovation, that the clients shall enjoy just as many rights as the natives of the country, vv. 21-23, comp. xiv. 7; xxii. 7, 29. The description of the outward boundary itself, vv. 15-20, follows Num. xxxiv. 1-12, but other sources also which are no longer known to us: probably also, to judge from the differences of reading in the LXX., some errors have crept into it, which it is at present difficult to correct; however ver. 17 is simply a resumption like xlviii. 18. With regard to *Ssedada* comp. *Hist. of Israel*, II. 294 (II. 416).—With reference to the division according to the twelve tribes, it is immediately remarked at the outset, ver. 13, that Yosef shall receive two lots or portions (hence חֲבָלִים must be read in the dual). Since thirteen portions thus arise, and the Sanctuary with its proper territory, from which the Levites as its subordinate servants cannot very well be

according to the tribes of Israel, then allot it as an inheritance to yourselves and to the clients sojourning among you who have begotten sons among you: | they shall be to you as natives in Israel, with you may they share in the inheritance amid the tribes of Israel; || and in the tribe in which the client sojourneth there may ye give his inheritance, saith Lord Yahvé.||

xlviii.

1 2. And these are the names of the tribes: from the furthest north by the side of Chethlon towards Chamâth Chasser-'Aenân the northern border of Damascus beside Chamâth, so that the east [and] the west side belong to him: Dân, one. || By Dân's border from the east side unto the west side: Ashêr, one. || By Ashêr's border from the east side unto the west side:

far distant, must be located in the midst of the country, it would have been natural to make the portion of Levi the seventh, that is the middle one. However, according to the Pentateuch itself, Levi's portion has peculiarities of its own; and Hézeqiél conceives its case in the following exceedingly ingenious manner: of the entire territory of the Holy Land a special territory is selected in its midst which the twelve ordinary tribes are quite willing to give up, as it is set apart partly for sacred and partly for common, therefore in either case for higher, purposes; a territory which like that of the ordinary twelve tribes passes through the entire breadth of the country from east to west, having its length therefore like the other twelve from east to west, its breadth from north to south. In the midst of this extraordinary territory there is again the so-called first-portion [Germ. *vorwegnahme*], an august territory of twenty-five thousand cubits square; of this again there is in the middle a territory of ten thousand cubits in breadth (not to divide it further into fractions) as the Most Holy part for the priests together with the Sanctuary itself in its midst having five hundred cubits square acc. xlv. 2, north and south an equal territory for the Levites, also holy still, but immediately below to the south a territory of five thousand such cubits for the ancient capital, similarly so situated that the city in the centre opposite the Temple and not very far distant from it extends five thousand square cubits; the remaining ten thousand on the east and ten thousand on the west in length serve for the maintenance of the labourers of the city. The portion that still remains on the east and the west alongside this first-portion or preliminary contribution of the thirteenth territory shall be the property of the king mentioned xlv. 7 sq. So that accordingly (and this is the point which is aimed at throughout, as the applications of the description themselves show, xlviii. 8, 10, 21, 22) the Sanctuary, the Temple, exactly in the centre of the kingdom, is surrounded and protected in every possible way, first by the priests, then by the Levites and the capital of the country, then by the royal domains, then by the warlike tribes of Yuda and Benyamin, finally by the remaining tribes. In this sense the description of the division of the country proceeds

Naphtali, one. || By Naphtali's border from the east side and unto the west side: Manasseh, one. || By Manasseh's border from the east side unto the west side: Ephráim, one. || By Ephráim's border from the west side unto the east side: Reuben, one. || By Reuben's border from the west side unto the east side: Yuda, one. || By Yuda's border from the east side to the west side will be the first-portion which ye shall give, twenty-five thousand broad and long, like any one of the parts from the east side to the west side, | so that the Sanctuary is in its midst; || the first-portion which ye give to Yahvé, is twenty-five thousand long and ten thousand broad: || and the holy first-portion will be for these: for the priests, to the north twenty-five thousand, and to the west ten thousand broad, to the east ten thousand broad, and to the south twenty-five thousand long, | so that Yahvé's Sanctuary is in its midst; || to the priests, that which was dedicated of the sons of Ssadôq, who held fast my service, | who went not astray with the straying of the sons of Israel, when the Levites went astray: || to them it belongs as given first from the first-portion of the land, as the most holy, | by the border of the Levites.

3. But the Levites dwell along the border of the priests, twenty-five thousand long and ten thousand broad, | the whole length of twenty-five thousand and breadth of ten thousand: || and shall not sell any of it, nor shall the first fruits of the land be exchanged or transferred, | because it is a holy possession to Yahvé. || —The remaining five thousand cubits of breadth by the side of the twenty-five thousand (of length) shall be common property for the city, for dwelling and for public ground, | so that the city lieth in its midst. || And these are its measures: the north side four thousand five hundred cubits, the south side four thousand five hundred cubits, and the east side four thousand five hundred and the west side four thousand five hundred; || and the public ground of the city will be northward two hundred and fifty southward two hundred and fifty, eastward two hundred and fifty and westward two hundred and fifty. || But what remaineth over in length along the holy first-portion, ten thousand eastward and ten thousand westward,

(2) from the tribes lying north of the Sanctuary, where strangely seven are named, vv. 1-7, and immediately adds the position of the priests' possession vv. 8-12; it then dwells

that is along the holy first-portion, | its produce serveth for the maintenance of the workmen of the city, || and every workman
20 of the city will work in it from all the tribes of Israel. || —The whole first-portion twenty-five thousand cubits by twenty-five thousand, | four-square ye shall set apart the holy first-portion together with the possession of the city. || But the residue belongeth to the prince on this side and on that side of the holy first-portion and of the possession of the city, | by the side of the twenty-five thousand cubits of the first-portion on the eastern border and westward by the side of the twenty-five thousand on the west border, along the portions of the tribes, belongeth to the prince; || so that the holy first-portion and the Sanctuary of the temple lieth in its midst; | this lieth between the possession of the Levites and of the city and between the land of the prince, between the border of Yuda and of Benyamin and between the land of the prince it lieth. ||

4. But the remaining tribes: from the east side unto the west side: Benyamin, one. || By Benyamin's border from the
25 east side unto the west side: Simeon, one. || By Simeon's border from the east side unto the west side: Issakhar, one. || By the border of Issakhar from the east side to the west side: Zebulon, one. || And by Zebulon's border from the east side to the west side: Gad, one; || and by Gad's border to the south side towards the south— | there is the border of Tamar unto the water of Meriboth-Qadésh, unto the river by the great sea. || This is the land which ye shall give by lot as an inheritance according to the tribes of Israel, and these are their portions,
30 saith Lord Yahvé. ||

And these are the exits of the city: on the north side it is four thousand five hundred cubits, || and the gates of the city are after the names of the tribes of Israel, three gates northward: gate of Reuben, one; gate of Yuda, one; gate of Levi, one; || toward the east side four thousand five hundred, and three gates, gate of Yosef, one; gate of Benyamin, one; gate

(3) still longer upon the nature of the selected territory, vv. 13-22, until

(4) the remaining five tribes in the south are named, vv. 23-29, and the capital is more particularly delineated, vv. 30-35, with the great concluding word, which once more powerfully calls to remembrance all that has been described from ch. xxxiii. onwards, that from that time forth the new and worthy name of this renewed and eternal city will be as august as the city itself,

of Dan, one; || the south side: four thousand five hundred by measure, and three gates, gate of Simeon, one; gate of Issakhar, one; gate of Zebulon, one; || the west side: four thousand five hundred, its three gates: gate of Gad, one; gate of Ashêr, one; gate of Naphtali, one; || round about eighteen thousand, | and the name of the city from henceforth "Yahvé is there." ||

comp. this as further expanded "Isa." lx. 17, 18; lxi. 3; lxii. 2-4, 12.

xlviii. 22 וַאֲשֶׁר, partly after the LXX, must be inserted before the last לַנָּשִׂיא. Read זֶה instead of גַּד, comp. the note on xxv. 7 and xlvii. 13, comp. the note on xxv. 7 and זֹאת instead of וְאֵת xlvii. 17, 18, 19, comp. ver. 20.—מִיּוֹם xlviii. 35 *from to-day forth, i.e.* for all time to come, "Isa." xliii. 13.

7. *Anonymous Prophets.*

Just as, notwithstanding the complaint (Lam. ii. 9, 14; iv. 13, comp. Ez. xxii. 25) that no prophet (of course in the sense of this complaint) is at hand, a Yéremyá and a Hézeqiél continued to labour until the darkest times of the exile, so without doubt there were many others for some ten or twenty years after the destruction of Jerusalem who endeavoured, at least by writing, to labour in like manner, as far as this was possible, although we no longer know their names. Such an one was without doubt that prophet who in the midst of the exile edited afresh for this period the ancient oracle of 'Obadya against Edóm, comp. Vol. II. p. 278. Of the writings of another, whose spirit had much similarity with Hézeqiél's in the demand of a general and deep repentance, and who probably continued his labours farther into the time of the exile, we shall subsequently discover some important fragments in "Isa." lviii. and lix.

On the other hand, the lines which have been preserved by their insertion in a later piece, "Isa." xxv. 6-11, originated while the kingdom still existed in Jerusalem. They show by their rare images and profound language that they are the production of a prophet with very marked peculiarities, from

whom we possess nothing further; and it would indeed well repay the trouble to know particularly the occasion of words of such an uncommon character. However, they have plainly been borrowed from a longer piece which is now lost, and may be from the time of Ssephanya or somewhat earlier.

B.—THE END OF THE CAPTIVITY.

If in the Prophets whose words we have expounded last, who reach into the time of the captivity, we already find perceptible traces of the decay of the old prophetic activity, and find these traces increasing in Hézeqiél, the latest of them, as the captivity goes on, it is at first sight surprising that at the end of the captivity prophecy should once more rise boldly with fresh strength and bring forth productions which can in many respects vie with the best pieces of the flower of the older prophetism. Yet this apparent anomaly soon disappears with a more accurate knowledge of this new period of the end of the captivity.

For it must have then seemed, that since the first deliverance of the people under Moses no event of such deep importance had happened to Israel as this prospective deliverance from the captivity and general dispersion in Eastern Asia. There was once more a great epoch at the door; the whole world as known in Asia seemed about to be transformed by Kyros into new forms ("Isa." xliv. 28; xlv. 1, 2), and none of the nations under the Chaldean yoke could look forward to this tremendous reconstruction with more eager hope and at the same time with a more spiritual eye than that ancient people who in every great historical event had long been accustomed to discover hindrances or advances of the eternal and divine kingdom which had its home within it. Just as a new and mighty elevation and hope animated at this time all the nobler portion of Israel, and in consequence poetry received new vigour,*

* Comp. *Dichter des Alten Bundes*, I *b*, p. 368 sq., 3rd ed.

so prophecy still more was called upon once again to make every effort to recover from its commencing decay and, gathering up its last powers, attempt the uttermost that it was yet able to accomplish.

No time is in general more favourable to prophetic action than one in which amid world-wide revolutions an old corrupt state of things is about to be brought to a close, and a new and better one inaugurated. The ancient deep-rooted defects which in the slow quiet movement of things grow on unnoticed, or are in any case hard to be extirpated, can then be more distinctly observed and combated. The eternal hope of perfection stands forth more clearly in view of the new form of things which is now possible, and the feeling becomes stronger that now or never must be attained a real reformation of the whole life. A prophetic spirit breathes of itself through such a time as inherent in it; it comes to the help of the few who are capable of being its interpreters with extraordinary power, and inclines even the mass of hearers to greater willingness and susceptibility. It had indeed been very much thus in the days of Yesaya, Ssephanya and Yeremyá, but the growing change caused by the approaching overthrow of the Chaldean rule was much more powerful and decisive than any alteration experienced by the earlier prophets, and there had not been for a long time a more favourable period which had more powerfully shown forth the innermost strength of prophetism. As now at the same time the prophetic voice in Israel since Yéremyá and Hézeqiél had not very long been silent, and though intercourse with the Heathen may have led many individuals of the people into close acquaintance with the frivolous Heathen life, but had yet in general left the ancient faith and the prophetic hope of the people unimpaired, it was easy for the former prophetic activity once more to awake out of the slumber into which it had fallen during the late years of oppression. And did prophecy now again awake, it must, sustained by such an eventful and extraordinary time, climb

rapidly, even beyond the traces of the decay which had already begun, once more to the height of the best pieces of the earlier times. The fall of the Chaldean kingdom and the return of the redeemed of Israel, which Yéremyá and Hézeqiél had promised from afar, was now really to be fulfilled, and the thread of prophecy could here, by the aid of such a speedy confirmation of the old predictions, be re-united without great interruption: yet the actual nearness of the time when at length that which all the earlier prophets had longed for in vain appeared attainable, must kindle an enthusiasm hitherto quite unheard of.

If, however, at this time all the old hopes revived with fresh strength, there yet appears one notable exception: strongly as in all these pieces the bright hopes of every kind prevail far more than in earlier prophets, there is still everywhere wanting the hope which is in the strict sense called the Messianic, *i.e.* the hope of a redeemer of the seed of David. This unexpected phenomenon, however, is sufficiently explained when it is remembered, that with the manner in which Kyros was then looked upon as the redeemer of the nations and deliverer of Israel, it was quite impossible to expect at the same time a warlike redeemer and second David to arise out of Israel; and if some less far-seeing Israelites murmured at this formerly unexpected turn of things, they were fully answered by the great Prophet, "Isa." ch. xlv., and shown in other places, lix. 16—lxiii. 4, that (even without regard to Kyros) salvation after all proceeds ultimately from Yahvé alone. Indeed, what the hope thus appeared to lose, it regained tenfold, when by destroying the expectation of a martial Messiah of the house of David, the purely spiritual greatness and destiny of Israel, as the *peaceful* converter of the Heathen, received necessarily and exclusively greater prominence, as is the case so emphatically, "Isa." ch. xl.—lxvi., with fresh insight and lofty inspiration. Nor was the old hope of a Messiah out of Israel itself by any means done away by this

change; it only remains for the present more in the background. When indeed the times of Kyros and their glorious anticipations passed over without having immediately borne much visible fruit and all things in their slower course returned into the old condition, we then see, in the days of Haggai and Zakharya, the hope of a Messiah of David's line again brought forward.

It is therefore not hard to understand why a goodly number of prophets should then suddenly appear, a fact plainly declared by certain expressions of the writings belonging to this period, "Isa." xl. 3-8; lii. 8; xxiv. 14-16. And if we examine more closely the productions of this time, we see, first, an important difference in the manner of apprehending and treating the great question of the day. Whilst one prophet, in the language of joy and consolation, gives prominence to the joyful aspect of the deliverance which is immediately before Israel; another, with greater profundity and circumspection, brings to light with bold frankness even Israel's more hidden sins in this transition period, and puts forth the full earnestness of prophetic reproof and exhortation, that the people may enter upon the new period duly prepared and inwardly purified. Secondly, we find that the voices which are now heard not only come from very different places, because the people were then so widely scattered (comp. "Isa." xxiv. 14-16), but are also at a considerable distance from one another as to time. And here it must not be forgotten that, also according to the Greek accounts, Kyros threatened Babylon more or less closely for many years before he advanced to the final siege and conquest;* and also that, even after Kyros had given permission to return, many out of indolence or worldly considerations did not avail themselves of it, and the new Jerusalem did not rise from its ruins nearly so quickly as was at first hoped.

But all the writings which arose in this transition time

* Comp. Xenophon, especially Herod. i. 153.

are alike in this, that they bear the common impress of being purely literary productions and exhibit no traces whatever of a previous public prophetic work and speech. In the case of the earlier prophets, every book, indeed almost every piece, is a glass through which we can clearly discern by a hundred signs the public work of the prophet which lies behind it; and even in the Book of Hézeqiél a large portion of his public life and work is interwoven, at least of the time before the destruction of Jerusalem. Now, however, after the people had for many decades entirely lost their freedom, and consequently the captivity had long silenced the public ministry of all the prophets of Israel, a longer or shorter book, though bearing the outward form used by the old prophets, nevertheless could no longer be the ripe fruit of public labours, and could nowhere show real traces of them. The word had no choice but to adopt literature as its vehicle, the prophet was compelled to become a writer. These writings came forth indeed from the heart of this excited and agitated time for the most part without much elaboration as genuine pamphlets of the day, reflecting with the freshest life and warmth the feelings of the passing day, and speaking straight from the heart; yet throughout as proceeding simply from the inspiration of an Individual not as from the public national life of Israel. And really this is a chief mark which distinguishes all these pieces from those of the older prophets; they may indeed be recognized by a hundred other signs, and the more closely we compare them with older pieces the more evidence we find that they could not have been written earlier than in this extraordinary time. But this one mark is of the greatest significance; any one who is really acquainted with the older prophets will feel that writings which exhibit in every respect the characteristics of literary effort and diction must belong to quite another sphere of prophetic labour.

And without doubt he who feels himself prophetically moved can produce an important effect even by means of writing.

Especially at this time of altogether new and fresh inspiration and sudden agitation, it is wonderful to see how even the language and diction rise once more to higher flights and become far more animated, original, and powerful, than we see in Yéremyá's later pieces, and in the case of Hézeqiél. Oracles such as "Isa." xl. or xlii. 1-4, in point of sublimity of thought and corresponding beauty of expression belong to the most brilliant pieces of prophetic literature generally. Pieces such as "Isa." xxi. 1-10; xiv. 4-23, are full of true poetic inspiration and exceed in elegance most of the earlier productions. Even the structure of the strophes becomes again more perfect and regular than in Hézeqiél. But if we compare together all that was written at this time, it is very evident that these parate pieces of superior excellence are nevertheless the aspiring peaks and summits that rise out of a wide plain. Though the discourse is here and there borne aloft by the purest inspiration, it generally sinks again into that diffuseness and disintegration, into that prolixity and want of steadiness and collectedness, which are characteristics of the whole later period. It is readily seen that merely literary prophets such as these are at an immeasurable distance from that wealth of close acquaintance with life and that flow of personally experienced thoughts which astonish us in Yesaya and even in Yéremyá. Though they once more strive to reach the old prophetic heights by the aid of an extraordinary time, these pamphlets are still no longer able entirely to withstand the decay to which prophecy was hopelessly succumbing; and such repetitions of ancient oracles concerning Israel as, "Isa." lvi. 10—lvii. 11; xxv. 6-8, ch. xxvii. we do not find even in Yéremyá and his contemporaries. That the discourse so readily passes into purely poetic pieces of considerable length ("Isa." xiv. 4, 5; xlii. 10-12; xlvii.; lx.; xxv. 1-5, 12; xxvi. 1-13, also, xxvii. 2-5, comp. xii., xxiii. 15, 16) also points, as previously in the case of Hézeqiél, to a time in which public speaking had ceased.

A special consequence of this peculiar character of all the pieces, is, that being rapidly produced and sent into the world as fly-sheets, they were published without any name attached, and thus the memory of their authors was soon lost. Herein also they differ widely from all other pieces. If it is asked why in the case of the older pieces the names of the prophets as their authors are for the most part so well-preserved and certain, the true reason of the fact is, that a prophet at that time wrote only when he had already spoken and laboured, and had either been victorious, or in some other way made himself famous, so that his book became a remembrance of his life and work; these prophets were already well known before they began to write, and had many occasions for introducing their names into their works. But when now towards the end of the captivity there suddenly arose prophets who were shut up to literature, and who had never been able to do any public work, what reputation had they? Would their unknown names have added any weight to their writings? It was not in those times the custom for one who was only an author to place his name, from literary considerations, at the head of his book; and thus certainly, as the poet of the Book of Jyob and those of so many of the Psalms, and as the authors of all the historical books, wrote without adding their names, and so, it is true, soon became unknown to the following generations, these prophetical sheets now streamed forth wholly without names into the Israelitish world, at that time so extensive through the dispersion of the people. It is true that a prophet of this time may speak of himself in the first person when he cannot avoid doing so, although this is much less common than in the case of the older prophets ("Isa." xxi. 2-4, 6, 10; xlv. 24; xlviii. 16; lvii. 21; lxi. 1, 2; xxiv. 16); yet this is only as when a poet speaks of himself in his poem. But he has still no occasion to add his name.

How easily such a stream of anonymous writings, which were for the most part more pleasing to men of those later

times, because the contents were more familiar to their spirit, might at no distant time be united and mixed up with disjointed pieces of older prophets, as for example of Yesaya, has been stated, Vol. I, p. 90, sq. However it is shown by every indication that all the larger and smaller pieces of this time which have come down to us with the Book of Yesaya, do not in the least assume to be written under the name of Yesaya, or of any earlier prophet, so that such names as *Pseudo-yesaya* are among the most incorrect which our times have introduced.*

It is quite another thing, it is true, when the piece, "Yér." l., li., claims really according to appearance to be written in Yéremyá's name, although it could not have had its origin before this later time. We have here, in fact, the earliest example of a piece written in the name of one of Israel's older prophets, and this is a new and powerful proof how much the prophecy of this time, though it had so grandly raised itself again, felt its dependance upon the strength of the older prophets, and how little even this last noble effort of the ancient prophetic spirit could for long resist the growing decline. Similarly the small piece "Isa." xxxiv., xxxv., is not by any means written in Yesaya's name, but appears throughout from many indications to be simply appended, as a literary exercise and imitation of his figures and words, to a larger piece of that prophet's.

* Since the first edition of this work, it has indeed been repeatedly attempted to maintain and prove that all the pieces of the present Book of Yesaya here referred to were nevertheless written by Yesaya himself; but the proof has not yet been successfully produced, and never will be; besides, these endeavours do not now-a-days proceed from scientific but from altogether reprehensible motives. As now I have sufficiently discussed this matter in the *Jahrbb. der Bibl. Wiss.* and also elsewhere (as in the *Gött. Gel. Anz.* 1861, p. 1441, sq.), it is not needful to treat it further here.

1.—AN ANONYMOUS PROPHET.

"Isa." xxi. 1-10.

This small piece is, according to all indications, the earliest; it proclaims with the liveliest feelings possible Babel's near overthrow and therewith Israel's deliverance, as new tidings from above yet unknown to the multitude, by which the Prophet himself, having hardly grasped it in spirit, is as a man still quite carried away. For though Babel's overthrow would in the end bring Israel's deliverance, the prophet and many of his people are living in Babel as their second country, and he shares its weal and woe; fear and horror, therefore, are the first feelings with which he is overtaken in contemplating the great overthrow seen by him in the spirit as certain vv. 1-5. But this human feeling must soon give place to the higher assurance that by Kyros Babel and with her the idols shall fall; and as the prophet from his high watchtower has first seen this in the spirit before any one else, he must now proclaim it loudly to his much-oppressed fellow-countrymen vv. 6-10. With this freshness of feeling, the language also in the two strophes is borne aloft on the wings of very recent agitation, high inspiration and beautiful animation; especially striking is the rare figure of the *watchman* in the second strophe vv. 6-9, which is nowhere else carried out with such original power. But the figure of the watchman itself which even comes in already very beautifully in the quite different connexion of thought of the first strophe ver. 5, is plainly so artistically employed by our prophet after the example of Hab. ii. 1 sq.

Lastly, when in this and the following new pieces of a similar character mention is made of the Medes and not yet of the Persians, this is easily explained by what has been remarked in the *History of Israel*, V. 47 sq. (IV. 63 sq.). All the more easily if they are not really intended in Ez. xxvii. 10; xxxviii. 5, on which point comp. *ante*, p. 142.

Babel's fall descried.

1 *High-oracle of the desert of the sea.*

Inasmuch as we may understand by the sea the Persian gulf on the south-east of Babel, this heading so far gives a good explanation of the first words of the piece, and may owe its origin to a well-informed early reader. As regards other points, comp. Vol. I. p. 97 sq. and the remarks of Layard in his *Nineveh*, I. p. 124, on the violent storms of this desert.

1.

As storms driving through the south, | it cometh from the wilderness from the terrible land. || A hard vision is made known to me: "the robber robbeth and the destroyer destroyeth: | rise oh 'Aelam, distress oh Media! all the sighs do I quiet!" || —On account of this are my loins full of trembling, pangs seize upon me as the pangs of her that beareth, | too dismayed am I to hear, too terrified to see; || my heart fainteth, a convulsion hath shaken me, | the twilight of my pleasure hath it changed into quaking to me: || truly there is preparation of the table watching the stars eating and drinking: | "arise ye princes anoint the shield!"

At Babel there is indistinctly heard from a distance through the south-eastern desert (whence the 'Aelamites, ver. 2, must come), as it were storms driving along, causing the greater terror, inasmuch as every desert is of itself a region of horror (comp. xiii. 20-22; xxx. 6; Deut. i. 19), ver. 1: and what is the significance of those storms in the horrible region? The prophet knows: by a vision it has been announced to him from above, that inasmuch as the robber and devastator [the Chaldean] continues still to rob and devastate, thus showing himself incorrigible, Yahvé has commissioned the 'Aelamites and Medes against Babel (after "Zech." ix. 14), in order at last to lay to rest all the sighs of those who have been oppressed by these robbers; and the matter of this vision is at first sight *severe*, containing threats of serious events, prophesying the sanguinary destruction of Babel, amongst whose citizens the exiles are still living, ver. 2: therefore the prophet is at first overcome by the alarming forefeeling of the approaching sufferings of the siege and destruction of Babel as the second native city of Israel; he suddenly feels that his happy evening, the present and the daily interval of joyous rest and leisure, is transformed into a time of trembling and terror, since a sudden attack and conquest was generally attempted at night; and as the prophet

2.

For thus saith the Lord to me: "go place the watchman, who may proclaim what he will see; || and if he seeth a train of horses in pairs, a train of asses a train of camels, | then let him hearken attentively, very attentively!" || Then he as a lion cried "upon the watch-tower oh Lord I stand continually in the day; and upon my guard I remain all the nights!" || —But

too plainly anticipates that luxurious and careless Babel will fall at night time, he consequently further expects that whilst the magnates of Babel are preparing the meal, gazing at the stars to see whether any danger is at hand, and (inasmuch as astrology must necessarily deceive them) carelessly giving themselves up to revelry, suddenly the battle-cry will break in upon their midnight carousing! vv. 3-5, comp. v. 11.

2. But as the first proclamation of the oracle, ver. 2, is too short, the question recurs: how will the besieger of Babel come? will it really fall? and how will it fall? On all these points the prophet has received reliable information from above: here is a watchman, a scout, who better observes the heavens and more distinctly hears the heavenly voice than all the astrologers of Babel. There is in the prophet himself, if we desire thus to consider it, as it were a double person: the person of the watchman (Vol. I. p. 28 sq.), with his eye directed upwards, and the person of the speaker, whom the former must ultimately serve; but there are times when it is of more than usual importance to carefully make this distinction. Now, this prophet long ago, in accordance with divine command, placed his watchman at his watch-post, simply to look out diligently and unweariedly and to announce what he observed, and if he should descry an unusual warlike train of well-arranged horsemen as well as of asses and camels (by which the Persians could be recognized, Herod. i. 80; Xenoph. *Kyrop.* 6. 2. 5-6, and from modern times, *Norddeutsche Zeitung*, 1858, 11 Oct.), to listen then with special attention, to learn what might take place, vv. 6, 7. (The prophet had long ago perceived that the fall of Babel could proceed only from the Medes, and had accordingly directed his watchman's eye particularly toward them). For a long time the watchman stood to no purpose, as it seemed, at his trying and elevated post, and already he complained aloud, groaning and moaning like a lion (xxxviii. 13) to the Lord, how he continually kept watch unweariedly but in vain, and without seeing what he was expected to see, ver. 8: but just at that moment there was suddenly discernible that unusual warlike train in the distance to which his attention had been at first specially called, and he proclaimed aloud in great agitation the words which he heard from heaven at the same moment with regard to the divine destination of this procession, namely, that Babel is already as good as fallen, and, which is still more important, the conqueror (Kyros) has broken in pieces all its idols, as a happy omen for those who had always abominated these idols, as well as a proof that Yahvé had sent him! ver. 9. But if this is the special nature of the announcement which the prophet

behold there came a train of men, of horses in pairs,— | and he answered and spake "fallen fallen is Babel, and all its images hath he crushed unto earth!" ||

10 Oh thou my treading-floor and thou son of my threshing-floor: | that which I heard from Yahvé of Hosts Israel's God have I proclaimed to you. ||

has to proclaim from his watchman, and through him from Yahvé, he can after all make such an oracle, which is in its special issue of a joyous nature, without that terror which at first seized him; he can proclaim it with joyful confidence to his country which has been too long shamefully oppressed by Babel (having been as it were the threshing-floor upon which the Chaldeans were always beating, Mic. iv. 12, 13; Jer. li. 33) and to his people (therefore, to continue the figure, to the son of this threshing-floor, who lies upon it, belongs to it as the corn to its floor)! ver. 10. Israel as a country and as a nation is therefore particularly meant when that sighing on account of the tyrants is spoken of as about to be stilled, ver. 2. As the language of ver. 9 is even as rapid and winged as the connexion of the figure requires (for at this point all that has long been eagerly desired suddenly and surprisingly arrives, whilst ver. 8, on the other hand, depicts with beautiful effect the long previous waiting in vain unto weariness, there is no difficulty in perceiving that after "a train of men ——" that which is naturally expected to follow according to ver. 7 is omitted, and that with the words *he answered and spake* there is immediately put into the mouth of the watchman what it was his duty first to hear from Yahvé according to ver. 7.

From the description of the details it is apparent that the knowledge which the prophet had of Kyros was much as history warranted: but it by no means follows from the fact that Babel was actually soon taken at night during the Babylonian feast (Dan. ch. v.) that this piece cannot have been written until after the event; for the prophet was able with some knowledge of the prevailing thoughtlessness and revelry of Babel to predict the manner of its overthrow in general, and the piece in fact contains nothing more than this general and true anticipation. But the fact that this our anonymous prophet's anticipation was fulfilled, must have soon secured for this small piece a fame and a rapid circulation to which it evidently owes its preservation in a collection of the pieces of Yesaya.

Ver. 2 it is quite sufficient to read אֲנָחָתוֹת, to be understood acc § 173 *g*; and it must be carefully noted that the first member of the oracle contained in this verse must correspond to the third. A pointing אֲנָחָתָהּ *her* (Babel's) *sighings* or *her* (the community of Israel's, ver. 10) *sighing*, is not required, and would not be sufficiently explicit in this connexion.

The word צְפִיָּה, ver. 5, which does not occur elsewhere, signifies most probably the horoscope; the reference to astrology is thoroughly Babylonian, comp. xlvii. 13, suits the context admirably, and makes lastly an excellent antithesis to the upward gazing of a better kind described vv. 6-9.

2. A SECOND ANONYMOUS PROPHET.

"Isa." xiii. 2—xiv. 23.

We have here another prophecy of the approaching fall of Babel, pronounced at first generally, ch. xiii., without reference to Israel, then, ch. xiv., with this reference indeed, but only in order immediately to connect with it a purely poetical elegiac and satirical lyric upon the (as it was hoped soon to be) fallen king of Babel, a poetical and highly finished lyric, which in its last strophe, however, rises again to the pure prophetic height, so that at the end, after all, nothing is wanting that was required by the prophetic opening. From a general point of view this lyric, to which Ezek. ch. xxxii., in point of subject-matter, and Ezek. xix., in point of art, serve as models, is in its literary aspects the chief portion of the entire piece. In ch. xiii. Yôél and Ssephanya are present to this literary prophet's mind. The poetic ease of the words, figures, and thoughts correspond so strikingly with those of the preceding piece that we might suppose them to be by the same author. Besides the dissimilarity of plan, the difference between the two is mainly that this piece is written in a calmer, more exhaustive, and circumstantial manner. This difference might seem to be sufficiently explained if we were to suppose (which there is no difficulty in doing) that this longer piece was written rather later, when events had further developed themselves though Babel had not yet fallen. Yet the similarity between this and the former piece* is not so great that we are forced to conclude the writer is the same man; the chief likeness between the two is that their origin was plainly in Babel, or at least in the East.—On the other hand, this piece appears to have been written somewhat earlier than another piece by a quite different writer, "Isa." ch. xl.—lxvi.; the words xiii. 14, sound indeed like xlvii. 15, yet both these prophets may have

* For example the use of the word חִשְׁבִּית xxi. 2; xiii. 11.

had the older words Nah. iii. 18 before their minds; and the expressions in xlix. 22, 23; lvi. 3-8; lx. 9, 10; lxi. 5, 6, have a much more powerful and original sound than the simpler ones xiv. 1, 2: yet it is possible that the fundamental thought of these passages had already been expressed by an earlier writer, and that each of these only works it out in his own way. Hence we may suppose that the writer of the following long piece, ch. xl.-lxvi., who (as will be explained hereafter) lived in Egypt, was already acquainted with these small pieces which proceeded from Babel itself; and that he was acquainted with such pieces written somewhat earlier we see moreover clearly from his own expressions, xl. 3-8; lii. 8.

1. *The certainty of the fall of Babel.*

xiii. 2-22.

1.

xiii.

2 Upon the bare mountain lift up a banner, call aloud to them, | wave the hand that they may come to the doors of the nobles! || "I have given a charge to my consecrated ones, | also called my heroes to my punishment, my proud exulters!" || Hark a noise in the mountains, as if it were a great people! | hark the roar of kingdoms of gathered nations: Yahvé of 5 Hosts mustereth the war-host; || they come from the furthest land, from the end of the heavens, | Yahvé with the instruments of his indignation, to destroy the whole earth. || —Wail ye, for near is Yahvé's day, | as might from the Almighty it cometh! || Therefore all hands are slack, | and every man's heart melteth; || they are alarmed, laying hold of pains and woes, shaking like her that beareth, | one amazed at another, a face of flame is their face. ||

2.

Behold Yahvé's day cometh, with rage and burning anger, | to make the earth ruins, and to destroy the sinners 10 out of it. || For the stars of heaven and its Orions give not their light; | the sun is darkened at his rising, and the

moon suffereth not her light to shine: || I visit upon the earth evil, and upon the unrighteous their guilt, | I still the pride of the arrogant, and the haughtiness of the violent I lay low, || make men more rare than fine gold, | and human beings than Ophir's treasures. || —Therefore I cause the heavens to tremble, and the earth to start from its place, | at the fury of Yahvé of Hosts, and on the day of his burning anger: ¶ || and as frighted gazelles, as sheep gathered of no man | will they then turn every one to his people, and flee every one to his country; || every one who is found will be thrust through, and every one who is seized falleth by the sword, || and their sucklings are dashed to pieces before their eyes, | their houses plundered and their wives dishonoured. ||

3.

Behold I rouse against thee the Medes, | who regard not silver, and have no pleasure in gold: || and bows will dash children in pieces, the fruit of the womb will they not pity, | the sons their eye will not spare, || and Babel the ornament of kingdoms, the proud adornment of the Chaldeans | will be as when God overthrew Sodóm and Gomorrha. || It will never more continue, nor flourish in all time, | neither will an Arab pitch tent there, nor will shepherds fold there: || desert-beasts fold there, and weasels fill their houses, | ostriches dwell there, and satyrs dance there, || wild cats sing in its palaces, and jakals in the mansions of luxury: | and near to fulfilment is her time, and her days will not be prolonged. ||

The general oracle against Babel points in the first strophe, vv. 2-8, to the near coming of Yahvé's warriors; in the second, vv. 9-16, it brings out the punishment of the haughty sinners and potentates of the earth as the intention of this great movement in the world, an alarming movement in which Yahvé himself appears as Judge of the world; in the third strophe, vv. 17-22, it first comes to describe more particularly the barbarous, merciless Medes, who had been merely indicated ver. 2, as the appointed instruments in Yahvé's chastising hand, who would utterly destroy Babel. Since Yahvé himself has appointed these proud warriors as his heroes, consecrated for the execution of his punishment, is the opening language, let them therefore be called and invited in every way, vv. 2, 3 (after v. 26, Job xxi. 28, Zeph. iii. 11)! and in reality the noise is already heard of the great host of nations, led by Yahvé, and serving Yahvé as the instruments of his punishment, vv. 4, 5. Then men may wail! for Yahvé's great general judg-

ment-day is near, ver. 6 (from Joel i. 15); on that account, hopeless terror and the deepest horror have seized all at the coming punishment, vv. 7, 8. The *face of flame*, ver. 8, is an interpretation of the ancient expression Joel ii. 6, as throughout this piece Joel ch. ii. is before the writer's mind.—The day of Yahvé indeed comes (ver. 9) in all its terrors for the destruction of evil; the heavens themselves seem now as if they must be darkened (after Joel ii. 10), that with awful devastations they may annihilate the mighty proud ones of the earth, vv. 10-12; the whole world is shaken in this wrath of Yahvé, now that He is risen up to punish, in order that the mingled millions of subject-nations (in Babel) may be scattered in hasty flight during the uninterrupted progress of the cruel war, vv. 13-16. The beginning also of ver. 13, comp. xiv. 16, is taken from Joel ii. 10*a*.—To say everything in one word: the Medes' barbarous, inexorable thirst for destruction will prevail, in order to destroy Babel, in the same way as Sodóm was once punished by Elohim vv. 17-19 (after Amos iv. 14); where now the noise of the most luxurious life in proud palaces resounds, soon not one nomad will pitch fold or tent, and nothing but horrible, ghastly desert-beasts will house there, striking up their weird music, vv. 20-22.

The LXX, not unsuitably if the full meaning is to be brought out, find in ver. 21 *δαιμόνια*, Rev. xviii. 2; xvi. 14; Matt. xii. 43. יְהֵלֵל, ver. 20, or rather acc. to other MSS. יְהֵלֵל stands as *Hif.* for יְאַהֵל, § 75*a*, the inaudible א having been dropped.

2. *The song of Israel, the redeemed, thereupon.*

xiv.

1 For Yahvé will take pity on Yaqob, and yet choose Israel
and give them rest upon their own land, | so that the
strangers bind themselves to them, and join themselves to the
house of Yaqob; || Heathen take them and bring them to their
place, and they of the house of Israel take possession of them
in Yahvé's land for servants and handmaids, | so that they
become slaveholders of their slaveholders, and rule over their
despots. || But when Yahvé giveth thee rest from thy toil and
thy disquiet, | and from the hard service which was laid upon
thee: || then thou takest up this satire* upon the king of
Babel and sayest:

1.

—Oh how still is the despot, still the imperious rage!
5 Yahvé hath broken the staff of the wicked, the sceptre of
the tyrants,

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* Germ. *spruchlied;* but מָשָׁל may be rendered in English as above. See *Dichter des A. B.*, I *a*, p. 60.—*Tr.*

who smote the peoples with indignation—smiting them continually,
which oppressed the nations in anger—oppressing them without ceasing.
Now is quiet now resteth the whole earth, they break forth into shouting;
the cypresses also rejoice over thee, the cedars of Lebanon:
"since thou liest low no destroyer will climb up to us!"

2.

Hell beneath trembleth on account of thee—at meeting thy coming,
arouseth on account of thee the shades—all the leaders of the earth,
stirreth up from their thrones—all kings of nations;
they all will answer and will say to thee:
"thou also art made to droop like us, unto us thou art become like!"
Cast down into hell is thy splendour, the noise of thy harps;
as thy bed beneath is rottenness, and thy coverlet is worms.

3.

—Oh how art thou fallen from heaven, thou daystar son of the dayspring,
thou art smitten down to the earth—thou who castedst down nations,
and it was thou who spakest in thy heart "to heaven will I ascend,
above God's stars will I raise up my throne
and enthrone me in the mountain of all Gods, in the uttermost north,
I will ascend above the cloud-heights, equal myself with the Most High!"
Nay to hell wilt thou be hurl'd, into the uttermost depth!

4.

—They who see thee will gaze at thee will take note of thee:
"is this the man who made the earth shake, who made the kingdoms tremble,

who made the world a wilderness and destroyed its cities,
who loosed not his prisoners for home ?"
All the kings of nations every one—rest in honour each in his house :
but thou art cast out of thy grave—as a detestable branch,
clad by the slain thrust through with the sword—as a trampled carcase !

5.

They who descend into the stones of the grave—with them thou wilt not be joined in burial,
since thou hast destroyed thy land, hast slain thy people :
to eternity let not the seed of evildoers be named !
Prepare for his sons a massacre—for their fathers' guilt,
that they may not arise and conquer the land—and fill the face of the world with tyrants !

—Thus I rise up against them, saith Yahvé of Hosts, || and cut off from Babel name and remnant, and offspring and offshoot, saith Yahvé. || I make it into an heritage of hedgehogs and into watery marshes, | and sweep it with the besom of destruction ! saith Yahvé of Hosts. ||

The remote cause of this convulsion of the world is with Yahvé compassion for his people, which shall once more find rest in the Holy Land from the severe afflictions of the slavery it has been suffering—rest, in that the Heathen, hitherto its tyrannical lords, astonished, amid the great convulsions, at Israel's deliverance and so getting a presentiment of something higher in its religion, will flock to the Community and unite with them, accompanying them back out of their exile as conquerors, with expenditure of their own resources, and then in the Holy Land offering themselves to them as clients (a reversal of the former relations which seems only to be required by justice), vv. 1, 2. Once more gathered in the Holy Land, resting in peace, the redeemed ones, after the king of Babel has fallen, will sing an elegy over him (comp. the *oh how* at the beginning of the first and third strophes, vv. 4, 12), which however on account of the pride and harshness of this tyrant naturally resolves itself into a bitter satire vv. 3, 4.

Of the five strophes of this song the very first, vv. 4-8, quite fittingly gives prominence first to the beneficent rest only in which the whole earth rejoices after the overthrow of such a tyrant of nations and the end of the long cruel oppression, in which even the cedars of Lebanon take part, being freed from the fears of a ferocious barbarian who would not spare even their high sacred forest, after xxxvii. 24.—But if one looks away from the earth (2), vv. 9-11, into the under-world into which the fallen

prince now sinks, no better scene is opened for him there. He comes there indeed (as every dead man to his equals Ez. xxxii. 21 sq.) into the company of the princes of the earth who died before him, yet they give him no friendly welcome, but with unusual commotion, as if terrified at the arrival of such a tyrant, even the usually silent shades start up perturbed, mockingly calling out to him, that after all he also, who thought himself so high and immortal, is become just as withered and dead as they; verily, with all his proud show and pleasure-seeking (v. 12) he sinks down to the place where worms instead of silk shall be his bed and bed-covering! ver. 11 like xxiii. 18; lxvi. 24.—For (3), vv. 12-15, the presumptuous one thought, indeed, soaring above the stars to take possession of the holy mountain of the Gods itself (comp. the note on Ps. xlviii. 3) and to enthrone himself like the Most High: but, alas! how deep into the lowest hell has the brilliant star now fallen from heaven, the high sceptre which stretched whole nations dead is itself struck down to the earth like a felled cedar! like x. 13; Ez. xxxi. 3 sq.—To all this is added (4), vv. 16-19, that this cruel prince, unlike the other princes of the earth who rest in their mausoleums in honour, will not even share this earthly honour, but his corpse lies unburied among others fallen in fatal battle, like that of the commonest of the people, although it is recognized by the people, and is reviled as the now powerless body of the once arrogant and cruel devastator of the world, Ez. xxxii. 20 sq.; though he be a king's son, a shoot of a noble stem xi. 1, yet the people none the less esteem him an abominable shoot, a contemptible scion.—Thus the song ends (5), vv. 20-21 with a glance into the future, and towards the close insensibly turns back on that very account more and more to the height of pure prophecy: if he is such a devastator of the world that he does not even deserve an equal grave with other kings, if a criminal must perish together with his equally corrupt race: then let his pattern and example in his sons be for ever destroyed, since Yahvé himself promises that he will utterly destroy Babel as the kingdom of incurable corruption, and, as is said xiii. 20-22, make it into waste marshes after the demolition of its artistic aqueducts! vv. 22, 23.

The division into strophes can nowhere be more plain and certain; the first three follow entirely the three great antitheses of earth, the lower regions and heaven. But it is still more important to observe here, that each of these five strophes contains exactly seven long members, or (if it preferred so to call them) shorter verses: for the single instance of a rather too short member ver. 17 *b* cannot outweigh all the other instances. The last strophe alone vv. 20, 21 closes more hurriedly with only five long members, and this apparently belongs to the artistic construction of the poem as an elegy; connected with this also is the fact that the last of the two members of which each longer member is composed is unmistakably shorter, and thus is formed a truly trochaic rhythm of a tense and broken nature; in which respect according to p. 102 *ante*, the piece Ezek. ch. xix. serves as a model to our Prophet.—But the higher purely prophetic speech breaks in again, vv. 22, 23, all the more powerfully bringing the whole to a conclusion, and recurring quite to the beginning of the oracle.

Ver. 1, according to the plain connexion of the thoughts, it is more correct to read, with ver. 3, וְהִנִּיחָם; the reading וְרִחַם *I will leave them in*

their country is not natural to this connexion and is too obscure.

Ver. 4, מֵרְחֹבֹת must be read, as also appears from iii. 5; ver. 6 מְרֻדַּת instead of מרדף, a reading which the LXX still possessed.

Ver. 12, instead of חֵילֵל, which with this pointing is probably intended to be the imper., חֵילֵל must be read, LXX *φωσφόρος*.

The words יורדי אל א' ב', ver. 19, must both according to the sense of the passage and the structure of the strophe be placed at the beginning of ver. 20: only then does the previous member receive its finish, and in general both in this and other passages the Massôretic division of the verses must be amended in conformity with a more correct perception of the rules of arc.—Instead of עירם, ver. 21, it seems needful to read עריצים after xiii. 11.

3. THE GREAT ANONYMOUS PROPHET.

"Isa." ch. xl.—lxvi.

1. Whilst such small pieces make their appearance as preludes of re-awakening prophecy, now strengthening itself for fresh and stronger flights, and simply give utterance in various ways to the feelings of the moment, particularly the rejoicing of the new time, it is the distinguishing excellence of the following great piece, that in it the conditions and relations of that time, and still more the prophetic teaching and exhortations conveyed in it, are followed out with keen glance and laid before the eyes and hearts of the hearers with decided force. It is not merely the most comprehensive, but it is also in respect of its real prophetic subject-matter the weightiest piece of that time, and altogether one of the most important portions of the Old Testament and one of the richest in influence for all future time.

It needs scarcely be observed, that this prophet shares the joy of the approaching deliverance and the high hopes, about to be born, of the time with regard to Israel's future, and that he will lift up and comfort his nation which is so profoundly humiliated. It is evident also that he sees in the fall of Babel a mighty shock given to heathendom in general by the spiritual God Yahvé, and just as that prophet, xxi. 9, had already done before him, he foresees in Kyros a destroyer of the Babylonian idol-worship. In such a time of transition also the inference

was natural (though indeed the former pieces had not yet drawn it), that Israel must either now, when its deliverance is about to be bestowed upon it purely as a gracious gift from above and not through the might of its arms or of its human will, rise to a new and better life or will never be able to attain it. But that this prophet amid the great rejoicing of the time observes also with undazzled glance the deep defects and perversities which in the case of Israel, as it then was, hindered the true fulfilment of those hopes of the time, that he—though with a reluctant heart—unhesitatingly brings them to light and severely castigates them as the earnestness of this decisive time demands: this is the peculiarity which is entirely his own, and although at first it makes his prophetic task harder, yet leads him on, when rightly recognized and followed, to the most correct view of all relations and to the wisest and most instructive word. For the diametrical and at first sight irreconcilable contradictions, which, by strictly following out the truth on both sides, he found in the Community of that time, required a higher solution: and, lo, the penetrating eye of this prophet discovers the great key-word of the enigma before he begins to prophesy, and when he has found it, there flows inexhaustibly from his mouth the most salutary prophetic utterance both for those and, in many respects, for all times.

This word is, that as Kyros was then the mighty servant and executor in war of the will of Yahvé, so must Israel be the eternal *servant of Yahvé for the peace* and salvation of all nations. It is true, Yéremyá in his book, which was evidently before this prophet's mind, had already spoken, not only of Nebukadrossor as the instrument of divine punishment in his time, xxv. 9; xxvii. 6; xliii. 10, but also in another suitable connexion of Israel as the servant of Yahvé, xxx. 10, comp. xlvi. 27, 28; and Hézeqiél follows as it were the same custom, xxviii. 25; xxxvii. 25, comp. xxvi. 7, whilst previously only single exalted characters of the early antiquity of

Israel, or in some cases the older prophets, were so spoken of in general by later writers. And in order to be in a position correctly to comprehend the meaning which this high name of honour had, at least according to the customs and conditions of this late age, we must first of all fix in our minds the fact, that *servant* in this connexion is not so strong as our *slave* but has rather the meaning of *client* or *protegé* (*höriger*, serf), and the whole idea is only explained by the tie *pietas* subsisting between patron and client.* But it is this prophet who first thoroughly works out the idea of Israel as Yahvé's servant and connects it with the most exalted truths for the new time which was at hand. Client and patron are attached to one another by that indissoluble tie which considered from within places them under the same obligation to a reciprocity as entire as that between father and son, but which has this advantage over the domestic *pietas*, that it leads them to the strongest united action publicly before the eyes and in the strife of the world; and as the client receives commission and authority and at the same time the most powerful protection from his patron, so also on the other side the patron has need of his client to carry out his high designs both for his own honour and for the establishment of his glory in the world. Now the design which unites Israel and Yahvé in such a bond is the purest conceivable among men: it is to establish the true knowledge of Yahvé and therewith prosperity and peace among all the nations of the earth, to establish it in the right way, by inspired but gentle teaching, and by the pattern of righteousness in Yahvé (xlii. 1-4, and elsewhere). If Israel has commission and authority from Yahvé to pursue this object, it may expect in return, as it pursues the object unweariedly and true to its

* Comp. *Antiquities of Israel*, p. 287 sq., 3rd ed. (248). In the latest times of the kingdom of Yuda this relation had been evidently greatly developed in Jerusalem also, as the history of Yéremyá, explained in Vol. III, shows. But also the words in that sublime description, Ex. xxxiii. 12, 17, have this reference, not however those in the more ancient description, Num. xii. 6-8, where the figure is taken entirely from the principal slave as steward of the house.

lord, the surest protection from him before the world; and if on his side Yahvé has appointed Israel to this commission, he has (humanly speaking) need of this nation as his dearest instrument to establish his glory before the world, inasmuch as it is implied in the idea of the true God that he shall work to the end that all people without distinction may know him aright and thus obtain peace and true prosperity; however, this mutual relation subsists only so long as Israel does not become unworthy of its divine vocation. This being presupposed, both are bound together by an indissoluble tie by means of the sublime design which is implied in the creation itself, though in such a way indeed that ultimately the client receives everything from his patron and not *vice versâ*. A glorious commission is that of Kyros, as a servant of Yahvé to overthrow with the sword the idols and their degenerate worshippers and to set Israel free; yet without further comparisons it is evident that Israel's commission in the above sense of establishing peace and true prosperity among all nations is yet much more glorious and particularly is far more lasting; and if in some places, as lxiii. 1-6, it appears as if this prophet was thinking even in the case of Israel of a dominion by the sword as before in the days of David and of Uzzia, this can only be at most the echo of older thoughts, which may make their echoes heard without setting aside that new fundamental idea, and, in fact, such expressions as "Zech." ix. 14 never occur now of Israel itself.

That just this and nothing else is Israel's commission and calling, is indeed rather presupposed and proclaimed than externally proved; only towards the end the prophet refers supplementarily to the ancient historic truth, that Yahvé formerly under Moses put his spirit in this people as his own, lix. 21; lxiii. 11. But what need of outward proofs when the consciousness of an inner calling supplies the most certain proof? That Israel's struggles were for this purely spiritual end, all its noblest spirits had more or less clearly felt for centuries past; even amid the sufferings of the exile,

many a one besides our prophet had without doubt kept firm as a rock his fidelity to the true religion; and the eternal truth, which from ancient time had more and more put forth its energies in this people and received in it its purest development, had now become too powerful within it not to have the impulse to go forth into the world outside; that is to impart itself to the Heathen. It is simply an original perception of this prophet which enables him to find in that idea of the servant of Yahvé, Israel's true calling and eternal significance, for everything had long been ready for the apprehension of this fact. Great, however, is the acquisition which this profounder conception of Israel brought the prophet in this grave intervening period.

For if Israel is in this high sense the servant of Yahvé, it is only by the recognition of the fact that the right light falls on every side and situation. Israel thus becomes something imperishable and indestructible: so long as it does not grow weary of working for that object as the noblest instrument of Yahvé (and the prophet feels in himself and knows from history that it will grow not weary), it has in Yahvé himself a necessary reason for its existence, and that is the security of its immortality. If the kingdoms of the Heathen fall into ruins, and the sword of Kyros smites the Babylonian or Egyytian idols to the ground, by that very means not only will the power of the invisible God be displayed with new force as the only true and eternal power, but also a more effectual access will be opened to the gentle teaching of Israel as his ambassador to the Heathen, and the reputation of the people, which was still greatly despised by them, wonderfully raised. If some faithful and conscientious individuals in Israel have precisely on account of their faithfulness to Yahvé, to contend with the sorest afflictions and persecutions (as incontestably the captivity had seen many martyrs of this kind, for instance, Yéremyá), yet Israel, as a whole, remains as that servant of Yahvé indestructible and unconquerable, for Israel in this sense is no longer a

tangible thing, no longer a mortal person or nation, it has the attributes of an idea, an immortal being, which men and Heathen may most profoundly despise and pursue with fury, but which, nevertheless, can never be destroyed; so far from this, this servant of Yahvé knows that the way to true victory lies through deepest sufferings and trials, that Yahvé gives grace to the humble, that to suffer for others though innocent involves the highest reward and eternal exaltation. Or if there are in the Israel of that time still so many who are unworthy, or else cowardly and fainthearted (a phenomenon which most deeply troubles the prophet and most occupies him), these may and must look at this splendidly luminous image of the true Israel, the servant of Yahvé, and take shame and stimulus, admonition and reformation from it; the servant of Yahvé will now at length proceed upon the way to his exaltation, and now or never is the day of grace opened, the beginning of a new life, the true prosperity must now come, and who would not lay hold of it, who would not become one of the servants of Yahvé after that model? With extreme animation our prophet conceives in this way the idea of the servant of Yahvé, he becomes to him like a single living person, endowed with personal feeling, knowing and narrating personal matters, just as Wisdom is personified Prov. ch. viii. In this servant of Yahvé, who appears so vividly before his mind, the prophet discerns a new bright light spread over all possible situations of that time; in him he finds the balm of comfort, the cheerfulness of eternal hope, the weapon for confronting and confounding those who do not understand the time, the means of telling admonition. And though in this long piece a multitude of very varied thoughts of great importance appear, this remains still the ruling and connecting one.

If we desired to pursue more into detail the manner in which the prophet conceives the servant's position and vocation, the course of his temporal development, the following picture would arise: the activity of the servant will indeed be directed

chiefly and ultimately to the peaceful instruction of the Heathen, but this activity cannot become very manifold and effectual until the people of Israel is entirely delivered and restored internally and externally, so that, as it were, each individual of the nation becomes by his very life and existence an elevating and instructive example of the glory of Yahvé's doctrine. But now most of the people are still in bonds, either physical or spiritual, bonds, to burst which an earthly arm (like that of Kyros) is not of itself sufficient: therefore the servant, as far as he can, must again put forth that marvellous activity in relation to his nation, by means of the ancient prophetic energies and truths once implanted in Israel, must first rouse the many backward individuals in his own midst from their spiritual and physical sleep and animate them for the great work; must thus become the herald and founder of a new community, the restorer of the outward kingdom of the people, xlii. 1-8; xlix. 1 sq. comp. lxi. 1-3. This is indeed a bold oracle, which may be easily misunderstood: Israel shall restore Israel, that is to say, the spiritual Israel shall restore the dead Israel, or the handful already moved by the higher spirit, in whom Israel even now shows himself to be the true servant of Yahvé, shall quicken the remaining large multitude who are still dead. However, this is not only conceivable, but this prophet feels clearly and powerfully within himself, and perceives in those who are likeminded with him, how necessarily the restoration must take this course, and his whole work, which we here read, is the best proof how perfectly justified he was in uttering such bold words. The animated conception of what the servant of Yahvé should be, and how he should just at that time labour, was indeed supplied to him chiefly by his own prophetic feeling and labours, as well as by reference to the great earlier prophets, Yesaya, Yéremyá, and others, hence the name of servant of Yahvé also, in a suitable connexion, alludes involuntarily on one occasion to the prophetic elements in Israel, xliv. 26, and as we see this in those rare instances when he lets

fall a few words concerning himself, lxi. 1, 2; xlviii. 16: but if we were on this account to suppose that the servant of Yahvé is the same as the prophetic class in his mind, we should wholly misunderstand both his high and pure thoughts and his words themselves. We can, however, well understand that where the image of the servant comes out in the perfect purity of the thought and in full power of prophetic forefeeling, those passages must sound like spirit-voices out of the heaven of light; then all prophetic vision and endeavour rises to the purest and most tranquil height, and the most purified thought breaks forth in equally astonishing sublimity of speech. But in each instance these pieces of heavenly illumination stand quite disconnected at the beginning of a new section, as if the prophetic thought must first in perfect quiet strengthen and collect itself, in order to produce them, xlii. 1-4; xlix. 1-6; l. 4-9; lii. 13-15: these are followed sometimes by comforting and joyful pieces, in which the thought proceeding from that height is more freely expanded, sometimes by words of admonition, often of severe reprimand, when his glance descends quite into the depth of the actual present. And this greatest possible alternation and gradation is previously prepared for, as by a prelude, in the whole utterance of our prophet, and is then repeated, rising and falling according to the requirements of numerous thoughts, which are more or less involved in the fundamental thought, until this is gradually quite exhausted and brought by degrees to a peaceful conclusion.

To the unusual sublimity and depth and wealth of the fundamental thought as this prophet conceives it with creative power, corresponds in his case the great extent and development of its treatment, as regards the art of the plan, and the beauty of the language. For creative as is this extraordinary prophet in thought and reflection, the art of his discourse is equally characteristic and new, and his language is equally full and clear in its flow, not seldom highly enraptured and wonderfully overpowering. In many places he

certainly follows closely older models, as, *e.g.*, he often takes for a kind of text what Yesaya, xxxvii. 26, 27, or what Yéremyá, x. 20, 21; xvi. 19, 20, and elsewhere, says, specially elaborates Yéremyá's delineation of the folly of idolatry, with a humour bordering on the comic, which sufficiently shows how keen and bitter and ever more implacable was the opposition in which heathendom and Israel then stood to each other; and as lviii. 7 refers back to Ez. xviii. 7, lix.. 16, 17 to Ez. xxii. 30, 31. Neither on closer consideration is it possible not to see that this prophet also inserts into his work whole passages of some length from older prophets with little or no alteration, his work thereby to a keen eye presenting a very motley appearance. These insertions, which add not a little to the general bright lustre of the work as a whole, can be plainly distinguished as regards their primary meaning and the time of their origin: and on closer consideration it appears that there are chiefly two different kinds of books which this prophet thus makes use of:

(1) The passages, xl. 1, 2; lii. 13—liv. 12*; lvi. 9—lvii. 11, are from the prophet referred to Vol. II, p. 340 of the

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* In the first place, the language of these passages presents many peculiarities that are not found elsewhere in our prophet, both as regards particular words, such as חָלִי, comp. lvii. 10, מַכְאֹב, הִפְגִּיעַ vv. 6, 12, comp. on the other hand xlvii. 3; lix. 16; lxiv. 5, תֹּאַר lii. 14; liii. 2; חִשְׁפִּיל lii. 13, comp. liii. 11 (different from xli. 20; xliv. 18) and other words of the kind, and as regards the figures employed, such as חֵלֶק שָׁלָל, ver. 12. While elsewhere our prophet constantly repeats his most characteristic words, figures and thoughts, another atmosphere, such as is found nowhere else, makes itself sensibly felt here; indeed, this piece resembles another, inserted lvi. 9—lvii. 11, in point of linguistic, historical, and poetical character. In the next place, the description here given of the servant is generally such as we do not expect, particularly vv. 8, 9, inasmuch as he is never elsewhere presented so decidedly as a single individual of former days, although our prophet conceives him with greatest vividness; the belief of later ages that the historical Messiah was here intended was certainly very natural, little as the author can have thought of producing it. We think therefore that the prophet has inserted at this point what seemed to him a suitable piece from an earlier book in which a certain martyr was really spoken of: he did not know how better to convey his thoughts than by the aid of older words of this kind, and has simply added here and there, lii. 14; liii. 10, 11, expressions in his own manner.

reign of Manasseh and reveal to us such a wonderful time of deepest trial, distress and humiliation, but also of endless elevation and glorification of the holiest and truest men in Israel, that from a purely historical point of view we must regret that we possess only these most noble fragments to testify of it.* We however still see this plainly, that a prophet of that time had collected in his book the most memorable testimonies concerning that period: and the piece lvi. 9—lvii. 11, may have been placed in the first half of his work, in which were gathered the divine oracles of the time of the deepest degradation of the whole people and of the extremest suffering of the faithful, and in the second half, words like xl. 1, 2; lii. 13—liii. 12, in which, after the astonishing change for the better, the prophet had sought to depict the victory of faithfulness in the divine sense and from the elevation of absolute truth.

(2) In ch. lviii. and lix. as well as in some smaller passages, fragments are plainly introduced from the book of a prophet who in thought and language is closely allied to Hézeqiél and may have written soon after him, as is observed, *ante* p. 224.

Further, there is no doubt that the discourse of our prophet, according to the usual manner of the later prophets, often lengthens itself out when it comes to description, whilst often on the other hand it moves in a somewhat more involved and cumbrous manner, though this arises mainly from the overflowing wealth of fresh inpouring thoughts. But notwithstanding all such signs of a time of decline in this particular kind of literature, the discourse of our prophet is once more uncommonly powerful, original, and inspiring; and when it takes its loftier flights, *e.g.* ch. xl.; ch. xlii, 1-4, it climbs to so

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The thoughts are when taken in their general meaning telling and suitable: but we should not be justified in expecting here any more than lvi. 9 sq. an exact agreement in details of the thoughts of the inserted and the other pieces. The recent controversy with reference to ch. liii. will not cease as long as this truth is not firmly grasped, a truth which without my seeking has continued to impress me with increasing force.

* Comp. *Hist. of Israel*, IV. 211 (III. 721, sq.).

pure and bright a height and carries away the hearer with so wonderful a charm, that we might easily believe we were listening to the voice of quite another prophet if overpowering reasons did not convince us that the same prophet was writing though in different moods.

2. Though the high thoughts of this piece appear so well arranged in the prophet's mind, on account of the above fundamental conception, it would be a great mistake to suppose that this whole piece was written connectedly and according to one plan. The great agitation, the strange surprises, and pressing haste of that interval promoted shorter effusions, sudden thoughts to be worked out in detail and exhausted by successive attempts; in addition there was the suspense and the change of the great events of such a transition time, in which the prophet partly traces partly anticipates with his higher glance the many new phases of the world's destiny, and has his thoughts thus ever stirred anew and differently affected. As the lyric song of that time becomes unusually short and winged,* so these prophecies, though comparatively embracing all points of view with lofty repose, are still only like fly-sheets which the surging stream of the time draws forth one after another from the prophet. Upon closer research the following separate pieces result: (1) ch. xl.-xlviii. is the first attempt, in a complete form, to exhaust on all sides the great questions of the time; here the freshest inspiration breathes along with the endeavour to solve by prophecy all the varied questions to which the time gave rise: and it is especially the thought of the passing away of the old time and the flourishing of the new which is the life of the piece. We therefore call this piece which is complete in itself, the *first book*, which might also have remained the only one. But (2) in a second book, ch. xlix.-lx. evidently of not much later date, the prophet brings forward simply the full truth concerning the servant of Yahvé; the

* Comp. *Dichter des Alten Bundes*, I *b*, p. 362 sq.

discourse restricts itself entirely to the highest thought, and therewith attains for the first time its true summit and puts forth the highest effort in its power. This too is a connected piece; only after ch. lvii. there is a slight pause. Both books are then, however, connected and as it were sent forth by the postscript, wherein the prophet speaks more particularly of himself and his object, lxi. 1—lxiii. 6. That which then follows, lxiii. 7—lxvi. is a later and very dissimilar addition, written after history had further developed itself and after opinions upon the former work had been already widely given.*

In each of these parts the mood in which he writes changes more with this prophet than any other, since he pursues in the midst of such great excitement the most varied aims—to encourage, to exhort, to shame, or to correct; to show as from heaven the celestial image of the servant of Yahvé, and, in contrast with it, to sketch with equal truth the caricature presented by the Israel of that time; to uplift the eternal exaltation and glory of Yahvé and to scourge all the follies of the degraded earthly idol-worship; to teach what the times required and to censure the backward ones, but also to carry them forward along with him by his own example, by his prayers, confessions and vows, and make the way plain for them to the high destination of the new age. Thus the colour of the discourse changes, although scarcely ever passing into a description of visions properly so-called, but with constant variation, rightly to apprehend which is one of the chief problems in its exposition.

3. While those first pieces were evidently written in Babel itself, the indications found in this great piece are far from pointing to a prophet within Babylonian territory. To this prophet the northern parts of the Chaldean kingdom are the utmost end of the earth, xli. 9; xlvi. 11, comp. xxiv. 16. The

* It is inconceivable how the opinion of Fr. Rückert, that the whole piece (ch. xl.—lxvi.) divides itself in three parts, each containing nine of the present chapters, can have found so much favour with many theologians.

fortunes of Africa (for which country Kyros was already preparing an expedition of war) he follows with as particular attention as if it lay nearest to his own neighbourhood—xliii. 3; xlv. 13, 14, though as that Persian expedition against Africa was not carried out, it is only spoken of in the first book; and just as the countries of the sea-coast are always primarily present to his eye and his mind, so much so that he puts אִיִּים* for dry land xlii. 15, so also he intimates xlix. 12, that the *Sinim, i.e.* the Pelusians, the north-east Egyptians, are his countrymen, but the eastern countries are simply those *far off* (for it is historically impossible to suppose the Chinese are meant by that name). The sacrifice of swine at certain mysteries,† mentioned xlv. 4 sq., points to Egypt rather than any other country, as well as the mention of the mysteries themselves to be observed in the case of the dead and at the graves, and which filled the people with proud infatuation, lxv. 4, sq. Added to this, the prophet on the other hand everywhere regards the Holy Land as well as Babel as far off countries, and often even addresses them as such, and from first to last speaks of them as if he lived far from them. Also in the long drawn out enumerations of all the lofty names and powers of Yahvé, which appear here for the first time, xlii. 5-8; xliii. 16, 17; xliv. 6, 24-28; xlv. 1-18, we discern plainly enough the emulating of all the adulations of the Egyptian kings.‡ The author was according to this a descendant of those who had gone into Egypt with Yéremyá.§

* The frequent use of this word begins with Hézeqiél.

† Comp. Herod. ii. 47 sq.; Wilkinson's *Manners and Customs*, V. p. 8 f. 300; Millingen in the *Annales de l'Inst. Archeol.* 1843, p. 85.

‡ On the other hand, the frequent powerful descriptions of God as the creator of heaven and earth might appear as an allusion to the manner in which Ahuramazda is spoken of in the Persian Royal Inscriptions, *e.g.*, of Dareios: but there is no ground for this, as the thing is of ancient Hebrew origin.

§ This has also been called in question by some writers since the publication of the first edition: but without any reason.

FIRST BOOK.

Ch. xl.—xlviii.

The old and the new truth.

That the ancient prophecies have now been fulfilled and wholly new things are about to appear with wonderful glory, is the fundamental thought which is in this book re-echoed in a hundred tones with the fresh inspiration of a new discovery, and which seeks ever fuller expression in an exhaustless stream of oratory. The old truth, which former prophets long ago foretold just as it is now fulfilled and can be explained after its confirmation by history, is the inanity of heathenism, or, to express it in a form which more nearly answers to its present application, the fall of Babel and its gods, the end of the Chaldean rule. With this truth is connected the more general one, of the eternal power of the God who is bringing to nought those gods and those lords of the past age, and of the certain redemption and restoration finally even of the dispersed nation of Israel. This was in reality the basis of all earlier prophecies, particularly of Yéremyá and Hézeqiél in most recent times, the words of whom are constantly before the mind of this prophet especially. The marvellous new things, to many incredible, which are for the first time foretold in this book and which must now unfold themselves and receive confirmation are, strictly speaking, of a two-fold nature, appearing at first sight to be self-contradictory. First, the ancient people of Israel, in spite of its present lowest degradation in misery and captivity, in confusion and despair, must still be redeemed and glorified on returning to its own land and becoming at the same time the teacher of all Heathen; indeed, must triumph the more gloriously in proportion as it had severely suffered; and

secondly, the divine instrument of this redemption and exaltation of Israel will nevertheless not be one from its own midst, not a Messiah in the old sense of the term, but Kyros the conqueror of the Chaldeans. Both of these things had been previously unheard of, no earlier prophet had proclaimed them, and they were thus incredible to many of the comtemporaries of this prophet, in themselves also apparently contradictory (for how could it be harmonized with the ancient Messianic hopes that Israel should be simply a peaceful teacher of the nations and then that the redeemer of Israel should be one of a foreign nation?); and yet these things are here brought prominently forward with all possible decisiveness and energy in various ways, as constituting the new things which most truly form the purpose of Yahvé and will most certainly be fulfilled. But in reality what seems contradictory disappears in the light of a higher truth. For if the ultimate purpose of Yahvé, as it is here stated with a clearness and certainty which had hitherto been very uncommon, is directed to the spread of the true prosperity over the whole earth, and to spread it by the true knowledge which has been established in a regenerated Israel with a distinctness wholly different from what is elsewhere the case—if this is Yahvé's ultimate purpose, on the one hand, Israel must necessarily arise from its present degradation to new vigour and new splendour in order to become the teacher of the nations and the proper preacher of Yahvé, and it will now proclaim the true God with the greater enthusiasm in proportion to the marvellous manner in which it will once more have just experienced in its own case mercy and love (which is the nature of the eternal and living God). On the other hand, by what instrument this redemption and exaltation and the necessarily presupposed overthrow of Babel shall take place, whether by Kyros or not, is in view of precisely this world-wide purpose comparatively a matter of indifference, and it does not become the creature to hold a contention with the Creator as regards the character and form of His

instruments, xlv. 9 sq. Indeed, when more particularly considered, it may be an advantage that a foreign Anointed one should be this instrument; for that form of heathenism which is the most vain and destructive now in the earth, the Babylonian, thus falls by another heathenism which nevertheless is not so far from Yahvé and must soon perceive that it possesses this power against Babel and its gods simply through the true God. Before Him, therefore, whose great ultimate purpose it is to establish the true prosperity and to effect the overthrow of heathenism in every form, everything is clear in this matter, and the new things which shall come upon the earth are inseparably connected in his mind with the old things which are now fulfilled: ultimately there is in Him but one counsel, one will.

At the same time, the unity in which all this hangs together in the prophet's mind is at first put somewhat into the background: in the extraordinarily enraptured style of the opening, which with difficulty grows calm and collected, that unity makes way at first for a treatment of the various matters to be dealt with; and thus in the first place everything is arranged according to the chief truths which present themselves and according to the very various antitheses and relations which have to be described, until at last everything is once more gathered up into a higher whole. Thus the prophet brings forward generally (1) ch. xl. in a discourse of great elevation, which is most beautifully managed, the relation of *Yahvé and his own* with a side reference to the idols and idolaters, and puts before the latter, ch. xli., the relation of the *false gods and their own* with genuine dramatic satire; he then (2) ch. xlii.-xlvi. sketches at great length the antithesis of *Israel and the Heathen,* until finally (3) ch. xlvii., xlviii., with greater collectedness and repose he describes the antithesis of *Babel and Israel,* and as he obtains the proper place ch. xlvii. to speak more fully concerning Babel, his discourse changes into the form of a satirical lyric, in a lofty tone, on its overthrow. When

he comes to deal more particularly with Israel, he cannot help very severely characterizing the great and in many respects mournful antithesis which was to be found in Israel itself from the very first and everywhere: thus in the largest of these three sections, ch. xlii.-xlvi., though he begins with the description of Israel as an ideal of the servant of Yahvé and with exultation that this ideal must now be realized, he finally falls in suddenly changed language, into admonition addressed to the masses, the ordinary Israel; he then recurs three times with higher delight to that ideal and that exultation, in order to work out everything with greater perfection, but each time he falls at last into the other strain, although gradually with a modified censure. In the first three of the pieces which we thus obtain, the two first strophes, in the fourth piece the three first strophes, are in the higher strain, and it is not until the last strophe that the change occurs. And the last discourse addressed to Israel, ch. xlviii., is so arranged that certain stern words of rebuke and accusation are introduced from the very first, but only that everything may be said with greater comprehensiveness at the close.

1. *a.* *Yahvé and His own.*

1.

xl.

1 Comfort ye comfort ye my people! saith your God; || speak ye to the heart of Jerusalem and cry to her, that her service is finished, that her sin-offering is accepted, | that she receiveth from Yahvé's hand double for all her penances! ||

1. Hark one crieth: through the wilderness clear ye Yahvé's way, | level ye through the desert a course for our God! || let every valley be exalted, and every mountain and hill sink down, | let the rough become a flat, and the
5 gorges a plain, || that Yahvé's glory may be revealed, | and all flesh see his salvation!—surely Yahvé's mouth hath spoken it. ||

2. Hark one saith "cry!" and he saith "what shall I cry?" | —All flesh is grass, and all its grace as the flower of the field; || withered is the grass faded the flower, Yahvé's breath hath blown thereon: | thus the people is grass; || withered is the grass faded the flower: | but the word of our God endureth for ever. ||

2

Upon the high mountain climb O Sion thou heraldess of joy, lift up with strength thy voice Jerusalem thou heraldess of joy! | lift it up, fear not, say to Yuda's cities "your God cometh!" || "behold the Lord Yahvé will come in victory, his arm ruling for him; | behold his reward is with him, and his recompense before him!" || "as a shepherd who

As prophetic voices announce in a thousand forms, Yahvé will now appear bringing to his own a great salvation. He the only true, incomparable God, whether his nature or his antithesis to the false gods is considered: how then can his own despair? This thought being unfolded in four strophes, we have

1. vv. 1-8, a very beautiful description of the fact that in response to the divine call, which proceeds through this world from a higher source, to comfort Jerusalem after the period of suffering and punishment now completed, vv. 1, 2, immediately is heard as in rivalry a number of prophetic voices here and there (lii. 8): at this point, is heard a voice, requiring that the (Babylonian) desert and the entire road to the holy place shall be levelled for the worthy entrance of a great lord, namely, Yahvé himself, who being about to establish his salvation before all the world (and conducting from his elevation above his ark of the covenant his nearest faithful ones as formerly under Moses when he drew near the Holy Land) will reveal himself in his glory, vv. 3-5, comp. xlix. 26; lii. 10-12; lxii. 10, 11; at that point, there is one who from enthusiasm does not know at once what he shall prophetically announce, but soon it becomes quite clear to him that he must preach that truth which this age wonderfully confirms—that all the power and glory of man (*e.g.*, of the Chaldeans) is, with the men and nations themselves, perishable and only Yahvé's grace and his word abides (as Israel shall now experience), vv. 6-8, comp. li. 12; Pss. lxii., xlix.—But what shall our prophet himself seized by this divine emulation say? O he needs but a moment's reflection and he has it:

2. Returning with new force to his fundamental thought, he calls upon Ssion to become herself the prophetess for the other cities of the joyous tidings of Yahvé's approach as the victorious and yet most kindly careful leader and rewarder of his Community, just as from a high mountain men proclaim far and wide a joyful report (and must not Ssion with all her younger cities prepare herself equally early for its reception before that royal procession reaches her?), vv. 9-11. Are there still difficulties in regard to this expected royal

pastureth his flock, | in his arms taketh up the lambkins and in his bosom beareth them, the sucking ewes leadeth to water."‖—Who measured with the hollow of his hand the waters, and set right the heavens with a span, | estimated the dust of the earth with a bushel, and weighed mountains by weight and hills with scales? ‖ who set right Yahvé's spirit, | and revealed—a man—his counsel to him? ‖ with whom took he counsel that he might instruct him, teach him concerning the path of justice, | teach him knowledge and reveal the way of
15 the sciences? ‖ Behold nations are as a drop of the bucket, and as a dustgrain of the scales in value, | behold, coasts he weigheth as flakes! ‖ and Lebanon is not enough to burn, | nor its beasts for sacrifice; ‖ all the nations are as nothing before him, | as from nothing and nought they are valued by him. ‖

3.

With whom then will ye liken God, | and what likeness compare to him? ‖—The idol-god hath the artificer cast, | and the goldsmith covereth him with gold, and the goldsmith with
20 silver chains; ‖ he who is too poor in gifts chooseth a wood which doth not rot, | seeketh for himself a clever artificer to

progress? Does it appear impossible that it should arrive? But Yahvé (and therewith the discourse comes more closely to its chief point) is the wholly incomparable God, when he is considered in the first place simply as he is in himself: the immense main divisions of the visible universe, water, sky, earth, have all been created and adjusted with regard to each according to just proportions, but was it perhaps a man, or the figure of a man (his idol-god) that measured and adjusted them with his miserable little measures and instruments? and everywhere there is nevertheless visible an invisible wisdom: and did perhaps a man measure and teach it before Yahvé possessed it? vv. 12-14. No, entire nations (and it is they only who could in this case throw difficulties in the way) are before him as drops from a bucket, as a dustcorn if he wished to weigh them in scales; moreover, if on the other hand (on the part of hypocrites and grumblers, comp. xliii. 22 sq.; lviii. 1 sq.; Ps. l. 8 sq.) the whole cedar-forest of Lebanon were burnt in sacrifice to him and its numerous animals were slaughtered, all that would not be sufficient for the Unequalled One, no man could imagine that he had thereby done enough for him! vv. 15-17.—Thus the discourse has quickly arrived

3. at its true elevation, to which it was needful that it should here come; it is clear how incomparable the true God is precisely as compared with all heathen idol-gods, vv. 18, 25. And in fact how ridiculous is their origin even! with such an origin the Divine depends on human accidents, on human calcula-

set up the idol-god that he may not move? || —Oh will ye not know, oh will ye not hear? was it not declared to you from the beginning? | have ye not learned it since the foundations of the earth? || he who is enthroned above the circle of the earth so that its inhabitants are as grasshoppers, | who spreadeth out the heavens as a carpet, and stretcheth them out as a dwelling-tent; || who bringeth to nothing mighty ones, turneth the judges of the earth as into nothingness || (scarcely are they planted scarcely are they sown, scarcely is their stem rooted in the earth, | and he hath also already breathed upon them and they wither, | and the storm taketh them away as stubble): ||
25 with whom then will ye liken me, that I should resemble him? saith the Holy One. || —Lift up on high your eyes and see: who hath created these? | —he who leadeth out their host by number, calleth them forth all by their names; | by all power and all might not one is missing. ||

4.

Why sayest thou oh Yacob and speakest oh Israel: | "my way is hidden from Yahvé, and from my God my right is kept!" || —oh dost thou not know oh hast thou not heard: an eternal God is Yahvé who created the ends of the earth, | not to be wearied nor exhausted, unsearchable his understanding; || who giveth power to the weary, | and to the
30 powerless increaseth strength: || and though youths become

tions and artistic skill: precisely this complete incongruity is the profoundly ludicrous aspect of the matter, vv. 19, 20, comp. xli. 5-7; xliv. 9-20; Jer. ch. x. Will men for ever refuse to see how ridiculous this is? inasmuch as from the creation, which reveals the true invisible God (Rom. i. 20), the correct view has been so powerfully proclaimed to all by the Creator, that he who is enthroned in unapproachable regions and can from thence annihilate any moment even the mightiest of the earth (as events once more teach at this very time, xli. 2, 3), when they seem but just to have taken firm root in the earth, transform them into dust as by a simoon drying up vegetation in a moment,—the view, namely, that he is the wholly incomparable one, vv. 21-25. Let men only raise their eyes upwards and see what omnipotence and supreme power that must be which guides the countless stars like a well-ordered and obedient host! ver. 26. How therefore can

4. Israel despair with regard to him who not only possesses himself endless rejuvenating energy but also imparts it to all who will not forsake him? vv. 27-31. Ver. 31 like Ps. ciii. 5.

wearied and faint, | and the brave may stumble: || yet Yahvé's waiting ones take fresh power, renew like eagles their plumage, | run and not weary, walk and not faint! ||

This very first discourse shows that our prophet has a liking for the division of his matter into complete but not too extended strophes; of the four into which this discourse is divided, it is the last only that comes to a more rapid conclusion.

Ver. 5 we must read in accordance with the passages above referred to and the LXX יִשְׁעוּ instead of יִרְאוּ, or that word has dropped out before this, comp. lviii. 14; xxiv. 3; xxv. 8.

Ver. 6 the ordinary reading חָסְדּוֹ would mean that the *favour* of men is passing: but true as that is, it does not suit this connexion; neither had the Chaldeans at any time shown any favour towards the people of Israel. We must therefore read with the LXX כְּבוֹדוֹ, which also harmonizes with ver. 5.—Ver. 7 אָכֵן can only signify *thus*, answering completely to the Syriac *hokan*, comp. § 105 *d* and below li. 12; Ps. xc. 5, 6 is here throughout before the prophet's mind. It is true our prophet uses אָכֵן in its ordinary force also, xlv. 15; xlix. 4, comp. liii. 4, but that force would yield no meaning here.

בְּחָזְקָן ver. 10, is evidently a new and delicate recast of the ancient phrase יָד חֲזָקָה, Exod. xiii. 9; just as the beautiful figure ver. 11 is a delicate adaptation of Ps. xxiii., and a certain delicacy is generally a characteristic of our prophet.

The language of despair ver. 27, as if God regarded not the innocence of the sufferer and his claim to deliverance, is expressed quite after the manner of Ps. lxxiii., though with greater delicacy; and without doubt the Psalm belongs to a time not much earlier than our prophet.

The bold syntax of ver. 24 is exactly similar to that of Ps. cxxxix. 4.

b. The false gods and their people.

Chap. xli.

1.

xli.

1 Attend quietly to me ye coasts! and let the Heathen take new strength, | let them draw near then speak, together let us approach to the judgment! || "Who roused up him from the east whom success meeteth wherever he goeth, | who driveth before him nations, and casteth down kings, | who maketh their sword as dust, their bow as driven stubble, || pursueth them passing over peacefully, | not treading the path with his feet? || who did and made it?— | He who called the generations from the beginning, I Yahvé the first and with
5 the last, I the same!" ||—Coasts saw it and fear, the ends of

the earth tremble, | already they approach and come; || one another they help, | and call to each other "take courage!"|| and already the blacksmith encourageth the goldsmith, the worker with the hammer the anvil-striker, | he saith to the soldered thing "it is good," and fasteneth it with nails that it may not move. ||

2.

But thou Israel my servant, thou Yaqob whom I chose, | seed of Abraham my friend, || thou whom I fetched from the ends of the earth, and whom I called from its borders | and said to thee "thou art my servant, I have chosen thee and not despised thee:" || —fear not for I am with thee, gaze not amazed for I am thy God, | I strengthen thee—and I support thee—and I hold thee with the right

In order clearly to show the nature of the false gods and their worshippers at the same time in relation to the chief questions of the time, Yahvé condescends to open a contest with them, and

the first strophe, vv. 1-7, describes this opening. Let new strength, which Yahvé's friends always possess, acc. xl. 31, be now manifested by the worshippers of the false gods, ver. 1: for He challenges them to a contest in a discourse, at the end of which he himself makes known to them his name, as by the signature at the end of a written challenge, and with his name himself in his full glory, vv. 2-4. That is, they shall state who it is that has called forth the great hero of the time (Kyros, ver. 25; xlvi. 11; xliv. 28; xlv. 1) from the east, the man who with wonderful power, as an ambassador from the living God, subjugating nations and kings, and easily dashing their arms as to dust and flying chaff (xl. 24; xli. 15, 25), pursues them, but at the same time passes by so rapidly in conquest that he appears to march through the countries as in peace and as in flight scarcely to touch the ground (Dan. viii. 5). A hard question and problem: for they cannot themselves have set up the king who comes to destroy them; and if they will confess the truth, they testify against themselves: and thus it may from the very first be foreseen in which direction the victory in this contest will incline. Yet at first the challenged Heathen, who are too weak to confess the truth, try their strength in the conflict and in alarm set up their newly fashioned and decorated gods, ridiculous creatures! vv. 5-7, after xl. 19, 20.—Whilst the seare now making their laborious and laughable preparations for the struggle, Yahvé reverts

2 and 3, in a parenthesis which is purposely protracted through two strophes, vv. 8-20, as if chivalrously to give the challenged opponent time first to completely arm himself, to his servants, who though involved in the pending struggle have yet under Yahvé's protection nothing to fear: simply as sons of the tribal father who was formerly so marvellously distinguished and guided, who (like Kyros) came from the far north, so little reason have they to fear,

hand of my salvation! || behold ashamed and confused will all be that are enraged against thee, | they will be as nothing and pass away that continually quarrel with thee, || thou wilt seek them and not find them, they who continually strive with thee, | they will become as nothing and as wind who continually fight with thee. || For I am Yahvé thy God who hold thy right hand, | who say unto thee "fear not I help thee!" ||

3.

Fear not thou worm Yaqob, writhing Israel! | I help thee (saith Lord Yahvé), and thy redeemer is the Holy One of Israel; || behold I make of thee a new sharp threshing-sledge, with many teeth; | thou shalt thresh mountains and crush them to pieces, and make hills as chaff, || shalt scatter them so that the wind taketh them away, and the storm driveth them apart, | whilst thou art glad in Yahvé, and boastest thyself in the Holy One of Israel. || Oh the poor and needy who seek in vain for water, whose tongue is dried with thirst: | I Yahvé will hear them, I the God of Israel will not forsake them, || I will open streams upon bare heights, and springs in the midst of plains. | I will make the wilderness a pool of water, and dry land wells of water, || I will transplant into the wilderness the cedar the acacia the myrtle and the olive tree, | I will set into the steppe the cypress the plane and the box-tree together, || that they may see and know, observe and understand together, | that Yahvé's hand did this, and Israel's Holy One created it. ||

that all their opponents will vanish! vv. 8-13. Although the Community may be most unhappily situated and profoundly humiliated under the Chaldean yoke, before the power it possesses in Yahvé all difficulties and hindrances, all opponents, shall crumble into dust, and were they as large as mountains, vv. 14-16, comp. ver. 2; xxv. 10; xxviii. 27; xxix. 5; and to those members of it who will now return through the dreary deserts to the Holy Land again (which is at present the immediate concern) under Yahvé's guidance the most arid land will become the most refreshing, the hottest the most shady, in order that it may once more be plainly seen in a prominent instance how Yahvé guides his Own, vv. 17-20, comp, xl. 3-5; xlii. 15, 16; xlix. 9, 10; xxxv. 7-10. —Thus is this consoling and gracious parenthetical word lengthened out, so that the commencement of the whole discourse is almost forgotten. But at length sufficient time for preparation has surely been granted: accordingly the Heathen together with their gods are

4.

Advance your dispute, saith Yahvé, | bring forward your defences! saith the king of Yaqob; || let them bring forward and tell us what happeneth! | the former things what they are tell ye, that we may observe and know their issue, | or the future things let us hear! || tell ye what will come afterwards, that we may know ye are gods, | yea, do good or bad, that we may be amazed and see it together! || . . . . See ye are of nothing, and your work of wind: | an abomination is he that
25 preferreth you! || I roused him up from the north and he came, from the rising of the sun that he might call upon my name, | and come upon high rulers as mortar, and as a potter tread clay: || who told it from the beginning that we might know it, and beforehand that we might say "right"? | —Nay there is no one who told it,—no one who declared it,—no one who heard your words! || first unto Ssion "Behold them behold them!" | and unto Jerusalem a herald of joy I appoint. || —Nay, though I look—there is none, and from these—there is no counsellor, | that I might ask them and they might answer me something. || Verily they are all naught, vain their work, | wind and emptiness their images. ||

4. called upon to bring forth their weapons and reasons, to prophesy with regard to the phenomenon mentioned vv. 2-3! to state what they had previously prophesied (as Yahvé always prophesies correctly) and what is now about to be fulfilled, or to prophesy absolutely future things, belonging either to the near or the distant future, indeed, to prophesy at all events something good or bad in order to prove that they are gods! vv. 21-23, comp. xliii. 9, 10; xlv. 20, 21; xlvi. 9, 10. But the dead dumb heathen gods cannot even speak: therefore they are, after a fresh pause, condemned as they deserve by Him Who not only raises up Kyros but also first prophesies what shall now take place, vv. 24-27; even the final brief respite that is granted to them brings no better judgment as to the Heathen and their idols, vv. 28, 29.

This second piece answers completely to the first in point of size and the number of strophes, and is intended from the first to be its counterpart. But how entirely different is the plan and execution of this piece!

Instead of יַרְךְ, ver. 2, which would have this vocalisation for יִרְדְּ on account of the pause, it is better to read (inasmuch as there is no reason for the *volunt.*) יָרֹד, after xlv. 1 and Ps. cxliv.

2. The reference of חַרְבּוֹ and קַשְׁתּוֹ is not so easy: the most natural thing would be to refer the pronoun to the subject of the verb of the clause: *who maketh his sword as dust*, that is, so that it hastens and flies through the earth like dust: but though in *Shâhnâme* it is said, *he cometh after him like dust* (*chu gard*), or *he swalloweth the way*, because he immediately dispatches it *Iskender*, ver. 239. Sohrab, ch. ix., that is something

quite different from what we should have here, and, moreover, *driven* dust, or similar stubble, is here spoken of, which points to the images that are further worked out vv. 15, 25. We must therefore make up our minds to the view that we have a variation of the pronoun from the sing. to the plur. as is at times the case when the person is indefinite, acc. § 319*a*.

הִשְׁתָּעָה, ver. 10 and 23, is only another orthography of הִשְׁתַּחֲוָה, Gen. xxiv. 21, and has in all these passages the same meaning, with only slight variation to suit the context.

Ver. 14, read רַמֹּת יֵשׁ instead of מֹרֵי יֵשׁ, which cannot belong here whatever vocalisation it receives, li. 14; xiv. 11; Ps. xxii. 7; ver. 24, read אפס instead of אפע, ver. 12; xl. 17; our prophet has generally a great liking for אֶפֶס, xlv. 6, 14; xl... 9; lii. 4; liv. 15, comp. xxxiv. 12, and in this respect is distinguished from Yesaya in whose writings it occurs but once, v. 8, in a still earlier signification.

2. *Israel and the Heathen.*

Ch. xlii—xlvi.

As the prophet now undertakes to present exhaustively the primary and most direct contrast, that between Israel and the Heathen, his language becomes unusually exalted and rythmical, more particularly when he considers Israel most closely. What a sublime divine vocation shall this nation have as compared with the Heathen! The most sublime and marvellous thoughts that can now enter a man's mind with regard to that vocation force themselves upon the prophet at the very first, xlii. 1-4, in an oracle from God himself of a most immediate character: and gladly would this prophet contemplate this purest celestial picture exclusively, comfort and elevate his people by means of it only, and show to them what they have now to do in face of the miseries of the Heathen. But unfortunately he cannot forget and leave out of view the fact that Israel as it now is, with its fear and sluggishness, and even moroseness, remains lamentably behind this ideal picture. Accordingly his discourse three times ebbs and flows in all the refractions of this light and darkness, in the same way as ch. xl., and three times a similar discourse of three strophes is formed, until in a fourth discourse there is introduced particularly the relation of Kyros to all these subjects, and with an exhaustive consideration of this primary and greatest earthly phenomenon it comes in four

strophes to a calmer close. These are plainly the four large strophes of this the longest discourse of our book; each of them begins as regards its first small strophe from the greatest elevation, pauses in the middle as if gradually stooping from heaven, and closes in its last small strophe quite upon the ground with that Israel which is as it ought not to be, so that the thought three times hastens again, as if unsatisfied with what it can see down there, quite up to its first elevation; but the antithesis between Israel and Israel, to which there are important allusions as well as to the greater antithesis between Israel and the Heathen, is gradually softened down in the course of each of these ascents and descents, so that of the four final words it is only the first and the second that are more severe in censure and correction, while the third and the fourth change into calmer admonition.

1. *a.*

xlii.

1 Behold my servant whom I uphold, my chosen one in whom my soul delighteth | —I put my spirit upon him, he will make known duty to the nations; || he will not cry nor exclaim, | he will not make himself heard loudly in the streets; || a broken reed will he not shatter, and the faint wick—he will not put it out: | according to truth will he make known duty; || he will not faint or be broken, | till he establish duty upon earth, and for his doctrine the coasts do wait.

5 Thus saith the God Yahvé who created the heavens and stretcheth them out, who spreadeth out the earth with its springings, || who giveth breath to the people upon it, and spirit to them that walk through it: || I Yahvé have called thee with salvation that I may lay hold of thy hand, that I may

1. At the very commencement, vv. 1-4, the most exalted conception of the servant of Yahvé is put in the foreground with all brevity, to serve as the ideal character and the foundation thought in subsequent delineations and arguments. His true vocation and dignity is that as the chosen, beloved, client of Yahvé he shall receive the divine spirit (xliv. 3; lix. 21; lxiii. 11), in order to proclaim duty (Yahvé's duty, accordingly moral duty, which is inseparable from his religion) to the Heathen; and this in such a way, that he will proceed

form thee and make thee | a go-between people, a light of the nations; || to open blind eyes, | to deliver prisoners from the prison, from the dungeon-house those sitting in darkness: || — I Yahvé, that is my name, | and my Majesty I give to no other, nor my fame to the idol-gods! || The former things behold are come to pass, | and new things I tell you now, before they spring forth I declare them to you. ||

b.

10 Sing ye to Yahvé a new song, his fame from the end of the earth,
they who cross the sea with its fulness, the coasts with their inhabitants;

in this sacred vocation, as is becoming, neither with wild noise nor with violence in any way, but gently, kindly and considerately, seeking everywhere to promote salvation and reformation simply, and in conformity with strict truth; and moreover, in this method of procedure, the limits of which are thus defined and necessary, he will himself never grow faint or pause until the great end has been attained. We have a very plain reminiscence of the misery of the time, which our prophet himself experienced and always has in view, lvii. 15 sq.; lxi. 1; lxvi. 1, 2, in the fact that in this exalted and beautiful description special prominence is given to the point, that while he himself never becomes exhausted or broken down, he will still considerately treat the numerous exhausted ones, who are bowed down by the calamities of the world, unhappy and helpless, and that he will raise up and strengthen instead of further discouraging them.—And in the explanation bearing a more prophetic character, vv. 5-9, He who created not only the world but also mankind in it together with the human spirit, and who must therefore care specially for the spiritual welfare of the latter, ver. 5, declares that He has called that client from the beginning to commit to him the *salvation* and its establishment, in order that he, as the mediating nation, may enlighten the Heathen and reconcile them with Yahvé and find therein the highest aim of his labours, ver. 6, but also in conjunction therewith and as his immediate work, that he may lead the numerous wretched ones of Israel to the light, as from the dark prison, and cause them to see, taking from them their despair, their spiritual blindness, at the same time, by their liberation and redemption, ver. 7, comp. vv. 16, 18, 22; xliii. 7, 8; xlviii. 20; lxi. 1. This new and great truth concerning the vocation of that client is explained by Him who once established his knowledge in Israel, and therewith the possibility of extending his fame into all Heathen lands, and who cannot permit the great work, which He thus commenced in this nation for his own fame and for the salvation of the whole earth, to remain unfinished, nor surrender to the idol-gods the fame of being saving-gods, vv. 8-9.—At this high promise, the fulfilment of which already begins, let there be therefore

2., vv. 10-12, universal rejoicing: the great movements in the world, without which the fulfilment is impossible, are already in preparation, already Yahvé is heard on the march against the Heathen countries, as a zealous hero commencing the battle with his loud cry, ver. 13; and is it indeed to

let the wilderness and its cities sing aloud, the farms inhabited by Qedar,
let the rock-dwellers rejoice, from the top of the mountains let men shout,
let men give honour to Yahvé, and let them declare his fame to the coasts!
Yahvé will go forth as a hero, as a warrior stir up jealousy,
Yahvé will sound the alarm yea will raise the war-cry, against his enemies will make his boast. ||

I became silent long ago—shall I hold my peace for ever, refrain myself? | as she that bringeth forth will I cry aloud,
draw breath and snort together, || I will parch up mountains and hills, and dry up all their herbage, | I will make streams into dry land, and dry up swamps, || and lead the blind by ways which they know not, by paths which they know not guide them, | I will make darkness into light before them, and rugged places smooth: | these words—I do them and leave them not! || They shall fall back, they shall be greatly ashamed | who trust in the idol-god, who say to molten work "ye are our gods"? ||

c.

Ye deaf hear, and ye blind open your eyes to see! || Who is blind—but my servant, and deaf as my messenger whom I will send? | who is blind as the devoted one, and blind as—Yahvé's servant? || Seen hast thou many things yet thou heedest them not, | there is opening of ears yet no hearing! || Yahvé was pleased for his salvation's sake | to make the law great and glorious: | although it is a robbed and plundered people,

be expected that he shall hold his peace for ever as he has done in the past, leaving the Heathen to prevail? No: as the woman in childbirth loudly cries out and labours to get rid of her burden, he now rises, as in the tempestuous commotion of the whole world, in order, although mountains (xli. 15) and streams (xi. 15) oppose, to liberate and surely conduct those for whom the salvation is now primarily intended, vv. 14-17, after xl. 3-5.—But, breaks in the voice of admonition,

3., vv. 18-25, does the present nation understand this great promise of Yahvé's, how he purposes, although the nation is at present so perfectly helpless and in captivity, purely for the sake of his own (by him promised) salvation, to make glorious the law and therewith true religion by means of the nation to be redeemed? that nation which although it is properly speaking that servant and messenger at least theoretically (lv. 11) who is destined to such

although they are all ensnared in holes and hidden in dungeon-houses, | they served for a prey without any one to save them, for plunder without any one to say "give back!" || —Who is among you that heedeth this, | who observeth and heareth back? || who gave Yakob for plunder, and Israel to the robbers? | is it not Yahvé against whom we sinned, and in whose ways they would not walk and to whose doctrine they
25 hearkened not? || Therefore he poured upon him the heat of his anger and stress of war: | which set him on fire round about —yet he marked nothing, | and burned him—yet he taketh it not to heart! ||

high dignity, is at present from ancient confusion as it were blind and deaf with regard to the duties that are thereby laid upon him and will not see or hear the divine truth which is brought so near to him, vv. 18-22. O that looking seriously back into the past they might perceive that it is only the sin of the nation itself under which it has already suffered so long and so severely without hitherto coming thereby to true self-knowledge! vv. 23-25.

Ver. 4 since יָרוּץ in the sense of *to run* will not do here, יֵרוֹץ must be read acc. § 140 *b*. The context in all cases shows that the brief word מִשְׁפָּט, vv. 1, 3, which is here of so great importance, answering pretty much to *dîn* of the Qoran, signifies here the divine justice as man ought to obey it, or, as we can briefly say, *duty* (*religio*).

The meaning of the double sentence, vv. 6, 7, becomes still more plain xlix. 6, 8, 9. A *covenant* (Germ. *bund*), בְּרִית, is a means of union, an instrument of reconciliation and mutual approach; that in which this means consists is immediately explained, acc. § 287 *g*, by עַם, exactly as ix. 5 in a parallel case; with the reverse order, עַם בְּרִית would mean a nation of the covenant, *i.e.*, an allied nation, which would here make no sense. The indefinite force of *people*, for גּוֹי or עַם lv. 5, Ps. xxii. 7, would be equally unsuitable here, whether also in the subsequent passage xlix. 7 will appear in due time. Nor is it less unsuitable to take the word here as a definite noun, which is allowable in poetic language, with the meaning "for the covenant or for the covenanting (atoning) of *the nation*," namely, Israel, because it is Israel which is here itself intended as far as it can be distinguished from individuals in it, ver. 7. Moreover, the thought itself teaches that the two names which are found in language of great poetic elevation and fulness ver. 6 are intended to denote together the final highest purpose, while the discourse does not pass to the immediate purpose before ver. 7.

Ver. 14 instead of מֵעוֹלָם we must read חֶלְעוֹלָם acc. to the LXX, comp. lxiv. 12: but a word certainly appears to have been lost before this, which supplied what is required to complete the first, as the sentence xlviii. 6 is hardly similar to this.

Ver. 20 the *Q'rê* רָאוֹת in the *inf. abs.* might seem very suitable on account of the special emphasis it conveys: but the *K'thîb* רָאִיתָ supplies an admirable alternation in the rhythm of the two verse-members.

With regard to the unusual construction חֲמַת אַפּוֹ ver. 25, comp. § 287 *b*.

2. *a.*

xliii.

1 Yet now thus saith Yahvé who created thee oh Yaqob, and formed thee Israel: | fear not for I redeem thee, I call thee by name thou art mine! || when thou passest through waters—I am with thee, and streams—they will not carry thee away; | when thou goest through fire thou wilt not be burned, and a flame will not consume thee. || For I Yahvé thy God, Israel's Holy One thy saviour | —I give Egypt as thy ransom, Ethiopia and Meroë in thy stead: || because thou art dear in mine eyes, art honoured and I love thee, | therefore I give
5 men in thy stead, and nations in stead of thy soul. || Fear not, for I am with thee; | from the sun-rising will I bring thy seed, and from the sun-setting gather thee, || I will say to the north "give up!" and to the south "keep not back!" | bring my sons from afar, and my daughters from the end of the earth, || every one who is called by my name, and whom I have created for my honour, | I have formed him—I have made him; || I will bring forth blind people that they may have eyes, | and deaf that they may have ears. ||

b.

All ye people assemble yourselves at one time, and let the

1. Nevertheless, the higher voice again breaks in with power, let there be no more any fear! thou art my client, whom I by my family and favourite name (Ex. xxxiii. 12, 17) proclaim and acknowledge aloud as mine before all men (xlv. 3, 4, just as on the other hand the client appeals to his patron's name and makes it his own, ver. 7, xliv. 5), no harm shall befall thee, vv. 1, 2. Indeed, in order that this client may be liberated by Kyros from the bondage of the Chaldeans, Yahvé will sell to Kyros, or surrender as slaves, as a ransom for them, powerful nations, hitherto unconquered, Egyptians and Africans, in order that Kyros may give them back to Yahvé the moment he receives the latter from Yahvé's hand, vv. 3, 4, xlv. 14; how are they distinguished that even men become in this way a ransom for them! Once more, therefore, let there be no fear! all four quarters of the heavens Yahvé now commands to give back those whom he has formed to be his clients for the further special object, that they may proclaim his praise, vv. 5-7, comp. ver. 21; those who are called blind and deaf, xlii. 7, 18, he will now release from their fetters, in order that they may again receive eyes and ears, as was said more at length in the foregoing strophe, ver. 8. Or

2. vv. 9-21, will perhaps the Heathen and their gods aspire to accomplish the lofty purpose (the salvation of the world) which Yahvé intends

Heathen come together! | who among them declareth this? or the former things let us hear! | let them set up their witnesses and get justice, let them hear and say "in truth!" ||—(Ye are my witnesses (saith Yahvé), and my servant whom I have chosen, | that ye may perceive and believe me, and understand that it is I, | I before whom no God was formed, and after me there will be none; || I, I Yahvé, | —and beside me there is no Helper—|| I declared and saved and prophesied, — and no Stranger is among you, | as true as ye are my witnesses (saith Yahvé) and I am God; || henceforth also I am the same, and no one snatcheth out of my hand, | I do it and who will hinder it? || Thus saith Yahvé your redeemer, Israel's Holy One: | for your sakes I send to Babel and throw into groaning their
15 harps, and the rejoicing of the Chaldeans into sighing, || I Yahvé your Holy One, | Israel's creator your king.—) || Thus saith Yahvé who maketh ways through the sea, | and paths through mighty waters, || who led forth chariot and horse, army and power | —together they lie there, they rise not, they are put out like a wick they are quenched: || make no mention of the former things, | and pay no heed to older things! || behold I form a new thing, now will it spring up! will ye not perceive it? | yes, I set a way in the wilderness, streams in the desert; || wild beasts of the field shall honour me, jackals and ostriches, | because I set waters in the wilderness, streams in the desert, to give drink to my people my chosen; || the people which I have formed for me, it shall recount my praise! ||

to execute by means of Israel? If so, let them enter into competition with Yahvé, bring forward prophecies either of this new kind respecting the better future (vv. 18-21), or even older ones such as are now being fulfilled, appoint witnesses for them, give heed whether their (dumb) gods speak! ver. 9, from ch. xli. As witnesses of the only true eternal God, beside whom no other strange God formed and guides Israel, are found members of Israel itself, is the servant of Yahvé described in ch. xlii.; as witnesses also for the new prophecies, in order that in the future at their fulfilment they may still more believe Him who in all future time also remains the same and what he once threatens (in this instance the fall of Heathenism) executes in spite of all hindrance, vv. 10-13, and in order that the divine purpose concerning Israel may be attained, he now sends forth his command to Babel, that the proud rejoicing of the Chaldeans may end in groaning, vv. 14, 15, this being further expanded ch. xlvii. But with all these words, vv. 10-14, the speaker has been speaking as if simply with his own people before him; he must go back to the commencement of the discourse and utter the new things which have now to be foretold in the ears of the Heathen; and accordingly He

c.

And yet thou hast not called upon me, Yaqob, | and much less troubled thyself concerning me, Israel! || thou hast not brought me the sheep of thy whole-offerings, and with thy sacrifices hast not honoured me; | I have not wearied thee with drink-offerings, nor troubled thee with incense, || thou hast bought me no scented reed for money, nor sated me with the fat of thy sacrifices, | —but thou
25 hast wearied me with thy sins, pained me with thy transgressions. || I, I am he who blotteth out thy iniquities—for my sake, | and will not remember thy sins! ||—Remind me, let us argue the case together, | recount thou, that thou mayest get justice! || Thy first father sinned, | and thy interpreters were false to me: || therefore I profaned the holy princes, | and abandoned Yaqob to the anathema, and Israel to revilings. ||

before whom this proud army of Pharaoh (Ex. xv. 1, 4) once sank like an extinguished light, now promises a similar and yet greater deliverance of his people, and the barren desert through which they must march shall so teem with life that even the wild beasts will rejoice in their creator! vv. 16-21, comp. xli. 17-20.—And yet

3. vv. 22-28, the admonitory voice adds, what has Israel hitherto done to deserve so great favour? it did not call upon him in the days of the exile with sincere repentance, how much less has it brought to him sacrifices which it could not bring in the captivity and which Yahvé did not at all require from it, Ps. li., with which he did not distress it: on the other hand, it distressed him with its own transgressions: thus certain is it that it is purely the Divine grace which rules here, vv. 22-25, comp. xliv. 21. Or does Israel suppose that it is right as against Yahvé, will it argue its case against him? (as is now said in imitation of the words addressed to the Heathen, ver. 9)—but even its first father from whom its name is derived, Yaqob (xlviii. 8; Hos. xii. 4), is not sinless, and even the *interpreters* of God, who rebelled against him, *i.e.*, the prophets transgressed so greatly acc. Jer. xxiii. 9 sq.; it was only thus that the shameful calamity came upon Jerusalem, even upon the Highpriests, Jer. lii. 24.

הוֹצִיא, ver. 8. appears to be an orthographic error for אוֹצִיא, comp. xliv. 8.

The וְ before רִאשֹׁנוֹת, ver. 9 and xliv. 7, is simply shorter for אֵר xli. 22; as to וְאַתֶּם, ver. 13, xliv. 8, as an oath, comp. § 340 *c*; מִיּוֹם, ver. 13, as Ezek. xlviii. 35. Ver. 14, it is quite clear that בְּצֹרִיחִים פְּלָרִם must be read instead of בְּרִיחִים כֻּלָּם, after Zeph. i. 14; Job xxx. 31, since the second member is quite plain with the punctuation בָּאֳנִיּוֹת. The present reading would signify, *I cause them as fugitives all to go down, and the Chaldeans upon the ships of their*

3. *a.*

xliv.

1 Yet now hear Yaqob my servant,—and Israel whom I chose! || thus saith Yahvé thy creator and former from the womb, who helpeth thee: | fear not my servant Yaqob, and thou Goodkin* whom I have chosen! || for I pour water upon that which is thirsty, and floods upon that which is dry, | pour my spirit upon thy seed, and my blessing upon thy springings, || that they may spring up as grass between waters, | as
5 pastures by water-brooks, || one man saith "I am Yahvé's," and another calleth Yaqob by name, | one subscribeth himself to Yahvé, and another addresseth Israel fondly. ||—Thus saith Yahvé Israel's king, and his redeemer Yahvé of Hosts, I the first and I the last, and beside me no God: || —and who will prophesy like me? | let him declare it and compare it before me! from my founding the everlasting nation; | or coming things and what will happen, let them declare to me!—|| tremble not and fear not! have I not long told it and declared it aloud? as true as ye are my witnesses! | is there a God beside me? there is indeed no refuge, I know none. || The makers of images are all vain, and their favourites profit nothing; | their own witnesses will see and know nothing that
11 they may blush. ||

rejoicing, their light, elegant pleasure boats. In a similar manner, indeed, there was an escape in boats southwards down the stream from before Hulâgu at Bagdad. (Comp. *Jour. As.* 1858, I. p. 488.) But this would not suit the structure of the strophes, since the *and* before the Chaldeans would be in this case very awkward, and the two members would poorly correspond. The LXX had already the reading ברירחים, it is true, but they did not then know what to make of the two members and made the best guesses they could.

Still, breaks in the higher voice with gentle consolation, vv. 1-8, let there be no fear! He who refreshes yearly and daily the dried-up and languishing outward creation, will also pour out upon Israel new inspiration and therewith new blessing and new fruitfulness, so that in the end all the Heathen will desire nothing more earnestly than to become clients of Yahvé and of his first client Israel, to designate themselves as servants to them, as debtors to a creditor (Tob. v. 3), and courteously to invoke their names as those of their patrons, the principal name and the domestic or fond name† (xliii. 1; xlv. 4)! Therefore

* The Germ. representative of the diminutive (§ 167 *a*) *Y'shûrûn* is *Frömmchen*, —*Tr.*

† Comp. § 271.—*Tr.*

b.

10 Who hath formed a god and melted an image—to have no profit? ||—behold all his companions blush, and the artificers themselves, being men; | they assemble themselves they all take their stand,—they tremble they blush together! || —Some one worketh with the iron of the file, he maketh it with coals and with hammers he formeth it, | he made it with his powerful arm, he hungered also so that he was faint, drank no water so that he was spent. || Some one who worketh in wood hath drawn the line, shaped it with the marker, | he maketh it with the planes, and with the compass he shapeth it, | and maketh it thus after the model of a man, like a splendid man to dwell in a house; || he chose him cedars and took him holm-oaks and oaks, | grew some forest trees, planted ashes and the rain
15 maketh them large: || it then serveth man for burning, he took thereof and made a fire, kindleth it also and baketh bread | —and maketh it also into a god and worshippeth, formeth it into an image and falleth down before it! || Half he hath burned in the fire, half he eateth meat thereby—he roasteth roast meat and satisfieth himself; | he maketh a fire also and saith "Ha, ha! I am hot, I feel the fire!" || —and the remainder thereof maketh he into a god, for his image, | he falleth down before it and worshippeth, and prayeth to it and saith "save me! for thou art my god!"— || No knowledge and no understanding have they, | for too smeared are their eyes to see, their hearts to perceive; || it is not taken to heart, and there is

once more the true redeemer and eternal God, who has shown himself in the case of Israel, the eternal nation, from the earliest to the most recent times to be the only true revealer and diviner,—once more as such he calls to them his witnesses to have no fear! vv. 6-8, briefly repeated again from xliii. 9-21. On the other hand, from the Heathen and their favourites, the idol-gods, ver. 9, there is

2. manifestly no salvation to be looked for: the proper witnesses of these lifeless gods, the Heathen, will, when challenged and summoned to the trial on behalf of their creations, in vain look about them for the words and deeds of their favourites and will be overwhelmed with shame, vv. 10, 11, once more thus repeated in detail from ch. xli. and as if intentionally for the third time. How ridiculous is the very origin of these gods! just see how by the too busy worker in metal with coals and hammers (xli. 7), and with the file at last under great toil and exhaustion, the molten-image is made, how the god painfully wearies instead of strengthening his workman!

no knowledge and no understanding to reflect | "half have I burned in the fire, baked bread also upon its embers, I roast meat and eat, | —and that which is left I make an abomination,
20 the log of wood I worship!" || He that delighteth in ashes—him hath a deceived heart misled, | so that he delivereth not his soul nor saith "is there not a lie in my right hand?" ||

c.

Think on these things Yaqob, and Israel for thou art my servant, | I have formed thee for a servant to me, | thou Israel canst not be forgotten of me; || I scatter as thick clouds thy transgressions, and as cloud-masses thy sins: | return unto me! for I redeem thee. ||

Rejoice ye heavens that Yahvé doeth it, shout ye foundations of the earth,
break forth ye mountains into rejoicing, oh forest and all the trees therein:
for Yahvé redeemeth Yaqob, and by Israel will glorify himself!—

Thus saith Yahvé thy redeemer and former from the womb, | I

ver. 12; and, if possible, still more ridiculous is the construction of the cheaper wooden image (xl. 20) by the rougher worker in wood, who makes his god with pencil, plane and compasses,—who a long time beforehand himself selects, plants and with the help of the rain brings to full size a few stout forest trees with the view of some day making himself a god out of them, then when this wood is large enough uses it for all kinds of common domestic purposes and—of the rest makes himself a god to throw himself down before! vv. 13-17. O how is it possible not to consider such gross absurdity! but unfortunately the man that has once found pleasure in ashes and dust, in vanity, has by his infatuated heart also become deaf to his soul's weal, vv. 18-20.—Would that Israel

3. vv. 21-23, might consider this condition and remember what an entirely different God it possesses in Yahvé, in him who will now destroy the impurities of his servant, so that they quickly disappear like clouds (after Hos. vi. 4) and thus will accomplish by his reformed and once more capable servant his great work of salvation amid the rejoicing of all creation, comp. xliii. 25; xlii. 10-17. As the admonition is kept up less exclusively in this strophe generally, the discourse proceeds, vv. 24-26, to introduce a promise of the only living God, ver. 24, in harmony with ver. 23, comp. xlii. 5, who at this very time exposes in all their wretchedness the predictions of the idol-prophets and the wisdom of the Heathen counsellors (after vv. 9-11), and who will maintain the words which he himself speaks concerning the servant and the

Yahvé am he that maketh all things, I am he that alone stretch out the heavens, — that spread out the earth, who is there beside
25 me? || that breaketh in pieces the signs of the gossips, and maketh diviners mad, | that turneth wise men back, and maketh their knowledge folly, || that maketh the word concerning his servant stand, and executeth his counsel concerning his messengers, | that saith of Jerusalem "let her be restored," and of Yudā's cities "let them be rebuilt, and their ruins I raise up;" || that saith to the deep "be dry! | and thy streams will I make dry!" || that saith to Kyros "my shepherd, and all my pleasure will he execute," | and said of Jerusalem "let her be rebuilt, and let the temple be founded!" ||

decree which he makes concerning him, and will particularly therefore confirm the present prophecy regarding the restoration of the Holy Land, vv. 25, 26; who just as he once made dry the Red Sea so now will easily remove all the hindrances which oppose the liberation of Israel (xlii. 15; xliii. 16, 17; l. 2; li. 10) and by Kyros accomplish his desire with regard to that restoration, vv. 27, 28. But the promise itself, which had Kyros in view, is reserved, after this happy preparatory reference to him, for the magnificent opening of the final piece.

Ver. 4, כְּבִין must be read as is the case in many MSS., and מֵיִם accordingly inserted from the LXX; ver. 8, תִּרְהוּ is probably simply an orthographical error for תִּרְאוּ, like xliii. 8.

ופעל, ver. 12, is explained acc. § 348*a* as a simple resumption of the subject, which was not required in the otherwise similar sentence ver. 13, because the subject there is less enlarged. לכרת, ver. 14, is either merely an error in transcription for יִכְרֹת, or it must stand for this after the Aramaic manner, comp. the Syriac *nektûb* and לֶהֱוֵה in biblical Aram. (§ 191 *b*, note); כרת itself must be understood here in the sense of to separate, *i.e.*, to select, as Jer. x. 3.

The meaning of התפאר, ver. 23, and xlix. 3, appears from the active construction lv. 5, comp. xlvi. 13.—It appears clearly from all the corresponding expressions, particularly from the mention of the messenger xlii. 19 (for *the servant* and *the messengers* could be used interchangeably as well as the servants, liv. 17) and of the counsel xl. 12, 13; xlvi. 9, 10, that the words ver. 26 denote the divine *word* and the divine *resolution concerning his servant and his messengers*, § 286 *b*. It is evident that in this connexion the words are not meant to signify, that Yahvé makes to stand the words once spoken by his servant, *i.e.*, the prophet, and his messengers, *i.e.*, prophets; our prophet would in that case simply speak in his own praise, which we have no right to charge him with; and the exact antithesis to the false prophets ver. 25 would really still have but little significance.

As to the construction וְלֵאמֹר, ver. 28, comp. 351 *c*.

4. *a.*

xlv.

1 Thus saith Yahvé to his Anointed, to Kyros whose right hand
I hold | that I may cast down nations before him, and ungird
the loins of kings, | that I may open doors before him, and
that gates may not be shut: || *I* will go before thee, and make
the rough places plain, | I will break to pieces doors of brass,
and smite down bars of iron, || and give thee the treasures of
darkness, and the stores of secret-places, | that thou mayest
know I am Yahvé, who call thee by name Israel's God; || —for
the sake of Yaqob my servant, and Israel my chosen: | there-
fore I called thee hither by name, by a familiar name* though
5 thou knewest me not, || I Yahvé and no other, beside me
no God, | I girded thee though thou knewest me not; || that
they may know from the rising of the sun and from its going
down that there is none else beside me, | I Yahvé and no
other, || who form light and create darkness, who make peace
and create evil, | I Yahvé who do all this. ||

Let drop ye heavens from above, and let the skies flow
with salvation; |
let the earth open and bear fruit of happiness, and
cause righteousness to spring forth at once: ||
I Yahvé have created him!

b.

Woe to him that quarrelleth with his maker, a potsherd

1. In the principal passage respecting Kyros, vv. 1-8, comp. xli. 2, 3, the higher purpose for which Yahvé has armed him with great power and intends to open for him as his client and anointed all ways, doors, and treasure-houses, is described as threefold: first, in order that he who hitherto had not known Yahvé may learn to know him as the one omnipotent God, ver. 3; secondly, that thereby Israel may be set free, vv. 4, 5; thirdly, that generally the world which has to be conquered may be made more nearly acquainted with *Him* who as the only true God sends not only light and peace but also, if it serves his purpose (as in this case), darkness and war, vv. 6, 7. Let the heavens with their blessing from above and the earth with its fruit from below celebrate the happy moment when Kyros was created by Yahvé for the above purpose: for now this blessing can really visit the earth! ver. 8, comp. Ps. lxxii. 6, 7.—But

2. vv. 9-17, as regards those Israelites to whom a Messiah such as Kyros is unacceptable and incomprehensible (inasmuch as they expect one born in

* See *ante* p. 276.—*Tr.*

among potsherds of the earth! | will then the clay say to its former "what makest thou!" and thy work "he hath no
10 hands!" || woe to him that saith to a father "what begettest thou!" | and to a woman "what bringest thou forth!" || Thus saith Yahvé the Holy One of Israel and his former: | (regarding future things ask ye me! over my sons and the work of my hands appoint me!) || I have formed the earth, and created man upon it, | *my* hands stretched out the heavens, and all their host I appointed; || *I* have stirred him up with salvation, and will make plain all his ways, | *he* will build my city, and release my exiles | not for a price nor for a present! saith Yahvé of Hosts. || —Thus saith Yahvé: the profit of Egypt and the gain of Ethiopia, and the Sabæans of high stature | will go over to thee and become thine, go behind thee, pass on in chains, | and pray to thee "in thee only is God, and there
15 is no other God at all besides!" || "Verily thou art a mysterious God, | Israel's God is a helper!" || They blush yea they are ashamed all of them, | together they come to shame—the artificers of the idols; || Israel hath in Yahvé everlasting help, | ye will not blush nor come to shame for everlasting ages. ||

c.

For thus saith Yahvé who created the heavens, | that God

Israel itself), the only thing that can be said to them is that they must not wish to be wiser than Yahvé himself, the creator, vv. 9, 10: He who points his worshippers to the glorious shaping of the future, which has already been often referred to, and calls upon them leave to him care for his sons and creatures (the Israelites) instead of hankering after such vagaries, ver. 11 (in quite a different sense from lviii. 2), He the creator of all men as well as of the world has, as an unalterable fact, roused up Kyros for the purpose of establishing salvation by him and to deliver Israel without a ransom or gift, and let that fact be accepted! vv. 12, 13. It is true, Egyptians and Ethiopians, as was previously said, xliii. 3, 4, comp. xviii. 2, will be subjugated as it were instead of Israel: but even they, when they come as the captives of Kyros to Asia and witness at the same moment the marvellous liberation of Israel by the same instrument, will in their astonishment at the mysterious resources and unexampled succour of Yahvé desire to be admitted into his Community, vv. 14, 15, comp. previously Isa. ch. xviii. and below lxi. 5; in this way the general truth referred to above* recurs, ver. 16, 17.—For

3. ver. 18—xlvi. 2, this remains absolutely certain: that that God who as the creator of the heaven and the earth must be the true God, who has created

* *Ante*, p. 257.—*Tr.*

who formed the earth and made it, who himself hath founded it—not in vain hath he created it, hath formed it to be inhabited, | I Yahvé and none other; || in secret I did not speak, in a place of a dark country, I did not say to Yaqob's seed "in vain seek ye me!" | I Yahvé who
20 speak righteously who prophesy uprightly || (Assemble yourselves and come, approach ye together ye remainder of the Heathen! | —they have no perception who carry the wood of their image, and pray to a god that helpeth not— || declare ye and bring it forward, let them also take counsel together! | who hath long since prophesied this, long ago proclaimed it? | was it not I Yahvé and there is no other God beside me, a righteous and ever helpful God is none beside me?): || Turn unto me so will ye be saved, all the ends of the earth! | for I am God and there is none other; || by myself I swear, out of my mouth cometh forth truth—a word and it returneth not: || yes to me will every knee bend, every tongue swear! || Only in Yahvé (said he to me) is righteousness and might; | to him will come and blush—all who are incensed against him; || in Yahvé
xlvi. shall be righteous and boast themselves | all they of Israel's
1 seed. || Already Bel boweth down Nebo sinketh down, their images are for the cattle and the oxen, | those ye bore will be carried, a burden to the weary; already they sink down bow down altogether, they cannot save the burden, | and they themselves go into captivity. ||

d.

Hearken to me ye of Yaqob's house, and the whole

the earth not in vain (but for the weal of men in the knowledge of Yahvé), and who has always prophesied not in darkness as is done in the case of Heathen oracles (viii. 19) but quite publicly and plainly, and who can therefore never have directed his people to turn to him in vain (Ps. xxvii. 8), vv. 18, 19: —or let the Heathen who have survived the great calamities of the time approach for a contest, time and opportunity will be given to them for their defence (hence two parenthetical clauses), but they must nevertheless confess that Yahvé is the only true God, vv. 20, 21, repeated once more briefly from ch. xli—he calls upon all men for their own salvation speedily to turn to him who does not in vain declare (lv. 10, 11) that all shall pay homage to him, that in him only is salvation and strength and all Israel will in the first instance be blessed, vv. 22-25, Ps. lxxvi. 11. Already the Babylonian gods, the heavy burden of which their foolish worshippers hitherto dragged along, helplessly collapse and are packed on waggons as a heavy load for the weary animals, that they may serve as booty in the victorious march of Kyros, xlvi. 1, 2, like Hos. x. 5, 6; Jer. xlviii. 7; xlix. 3.—Thus this last thought determines

remainder of the house of Israel, | who are carried from the
womb, are borne from the birth || (and even unto old age I am
the same, and unto grey hairs will I carry, | *I* have done it
and *I* will bear, and *I* will carry and set free:) || to whom will
ye compare and liken me, | and equal with me that we may be
like? || They who lavish money out of the purse, and weigh
silver by the bar, | hire a goldsmith that he may make it into
a god, they fall down and—worship: || they carry upon the
shoulder, bear him and put him down in his place so that he
standeth, that he moveth not from his place; | they cry indeed
to him yet he answereth not, out of his need helpeth he no
one. || —Remember ye this and prove yourselves men, take it
to heart ye rebellious! || remember the former things from of
old, | how I am God and none beside, God—none else is
as I, || who declare the end from the beginning, and long
before the things which have not yet happened; | who say
"my counsel will stand, and all my pleasure will I carry
out!" || who call from the sunrising the eagle, from the far
country the man of my counsel; | —not only have I said it—I
will also bring it, I have formed it—I will also carry it
out! || —Hearken to me ye hard-hearted, | who are far from
righteousness: || I bring near my righteousness it will not be
far off, and my deliverance will not delay, | I give a deliverance
in Sion, to Israel my glory. ||

4. vv. 3-13, the character of the strophe of exhortation. Would that all those who have never been necessitated to carry Yahvé, as those Heathen have had to carry their gods of wood and metal, would consider all this; they who have themselves been carefully carried by Him who has no equal from the earliest times and the youth of the nation, and who will in the future be borne and carried with the same love, however old they as a nation may grow, vv. 3-5, whilst they who are compelled to spend great quantities of gold and silver to get a god made, must themselves drag him—this motionless, stiff-jointed god—along with much toil (in processions, in flight) but will never be delivered by him, vv. 6, 7, xlv. 20; xl. 19. Would that all might take courage and become wise as they remember that he whose truth sees through the end from the beginning and whose counsel is constantly confirmed, spoke not only the ancient oracles which have already been fulfilled but also this new one concerning Kyros, this hero who arrives swift as an eagle (Ezek. xvii. 3) when summoned by him, vv. 8-11. O that all who are still far from salvation would seize that which has now been brought so near to them, which is certain soon to arrive! vv. 12, 13, li. 5; lv. 6; lvi. 1.

The sudden transition to man in general in the last member xlv. 9: *and thy work* O man, the idol even, if it could speak, or any other work made

by thee, does it say "*he* (who formed me) *hath no hands?*" It looks really as if in the prophet's mind here also the thought made a sudden transition to the idols.

The Massôra, in order that the lofty words ver. 14 might be referred only to the Community, has also treated the suff. ך throughout as fem., although the connexion is opposed to this.—As the Heathen, ver. 15, address the true God directly, it might be supposed that in ver. 14 also the meaning is that they praying with their faces turned only towards the quarter where Israel dwells (as towards a *Qibla*) would say directly to God "only in thee is salvation," as if that meant substantially "only in thee consists God," or "only thou art God." Nevertheless, this would be contrary to the plain force of the whole of the words of ver. 14; we accordingly see here simply how easily the higher worship and fear of the Divine is transferred to men or *the* man where the whole power and glory of a God is seen and felt to be mysteriously and actively present, comp. xliv. 5; Isa. xix. 17. Hence it is with great appropriateness that they immediately mention in a second address, ver. 15, the *mysterious*, marvellous God.

xlv. 20. The Heathen who *remain* פליטים from the vast commotions and destructive changes of the time appear just as below lxvi. 19; Jer. li. 50, comp. נצורי below xlix. 6.

As regards *Bêl* and *Nabô*, xlvi. 1, it is remarkable how the later Syrians continue to speak of them, comp. Cureton's *Ancient Syriac Monuments*, pp. 14, 42 sq.

3. *Babel and Israel.*

Ch. xlvii., xlviii.

Finally, as regards that which has grown to be the one great antithesis to the kingdom of the true religion—as regards Babel, which was at that time threatened by Kyros but still standing, what could be a more incisive and yet at the same time a more joyous utterance than an ode, sounding from a higher choir, upon its divinely necessary overthrow? Everything that has to be said is brought here at the end to the elevation and concentration of this ode, ch. xlvii., as if whatever agitates the prophet's mind on this subject here for the first time attained its greatest elevation, and as if suddenly all the various previous voices were silenced to give place to this one which now breaks in most powerfully in quite another manner; and as a fact this piece, although it is composed after such models as Ezek. xxvi., xxxii., is still as poetry the finest

piece amongst all the similar hymn-voices of the book xl.—lxvi., and is probably simply taken by our prophet with the very similar pieces from the work of the somewhat earlier prophet referred to p. 252 sq.—But when this powerful voice has ceased, our prophet returns in the final word, ch. xlviii., with all the more earnestness to an address to Israel, in order, as in the earlier pieces, which except ch. xli. had all closed with an exhortation, to point it to that which is at present most essential, and thus in this respect also to say everything that is necessary; but in this case we have two weighty strophes instead of one as before. Moreover, the commotion and agitation of that period reappears in the closing word perceptibly enough once more as in a double form; so that the prophet subsequently produces an impression all the more pleasing when he begins a second book in order to teach in a calmer manner the things that are most important.

(*a.*) Chap. xlvii.

1.

xlvii.

1 Down and sit in the dust, virgin daughter of Babel,
sit on the ground without a throne, daughter of the Chaldeans!
for no more wilt thou be called "luxurious and delicate;"
take the mill and grind meal;

This is as regards its intention a serious satire on the overthrow of Babel: still the purport of the entire book in which it is found very well permits such a plain reference to Israel in its very midst as occurs ver. 4. Inasmuch as it is composed in the style of elevated poetry, it is divided into short and nearly equal strophes; and as luxury, greed of power, and sorcery are the three chief transgressions of Babel, each one worse than its predecessor, each of these sins is censured in one of the first three strophes so as to reach a proper climax, until the serious satire reaches its highest point in the general survey of the last strophe. If Babel

1. vv. 1-4, has notoriety in the world as the great and luxurious courtesan, she shall now, as the due punishment of courtesans requires, be violently torn from her delicate and elegant life, and, degraded to the condition of a

remove thy veil, lift up the skirt,
make bare the leg wade through streams!
let thy nakedness be made bare, thy shame also be seen:
revenge will I take, and spare no man!
—Our redeemer is named Yahvé of Hosts, Israel's Holy One.

2.

Sit thou silent and get thee into the dark, daughter of the Chaldeans!
for no more wilt thou be called "Mistress of the kingdoms."
I was angry with my people, profaned mine inheritance
and gave them into thine hand:
no compassion didst thou afford them,
upon the old man thou laidst very heavily thy yoke;
and thou thoughtest "for ever I shall be mistress:"
only that thou tookest not this to heart—
thou thoughtest not upon the end thereof!

3.

Now therefore hear this, O voluptuous one that is enthroned without care,
that saith in her heart "I and none else beside!"

common slave, made to sit upon the dust without any seat of honour, employed in the hard labour of grinding meal, Exod. xi. 5, or rather she shall first as a common captive be deprived from head to foot of all the external ornaments with which she hid her shame from the world and be further compelled to make bare her legs that she may wade through rivers as she is driven away with other captives: every hidden, purposely concealed dishonour, must come to light on this day of punishment which spares no one, whilst in Israel only is salvation, as was so often said ch. xlii.-xlvi.

2. vv. 5-7. If Babel, again, is notorious as both a pitiless and proud mistress of the kingdoms, even believing that she will like God reign for ever and that she alone is all-powerful, the hard treatment the people of Israel, which had been delivered to her purely by Yahvé's will, being full proof of this: she must therefore on account of a pride which thus thoughtlessly forgets the end of things herself go into the silent and dark captivity out of which Israel is now delivered, xlii. 7, 22.—Accordingly

3. vv. 8-11, on account of the transgressions just mentioned, she who in her careless licentious life, defiant of Yahvé (after Zeph. iii. 15), imagines she can never lose her husband (her protector, the Chaldean king) and her

"I will not sit as a widow nor know bereavement:"
therefore shall befall thee these two things suddenly in one day: bereavement and widowhood:
in full weight it cometh upon thee
for thy many enchantments, for the great number of thy charms;
and because thou trustedst in thine evil, saidst "none seeth me,"
thy wisdom and thy science—which led thee astray,
so that thou saidst in thine heart "I and none else beside me!"—
therefore an evil cometh upon thee—which thou canst not charm away,
and may a mishap befall thee—which thou canst not appease,
and suddenly may a calamity come upon thee which thou knowest not!

4.

Abide then by thy charms and thy many enchantments,
by that wherein thou weariedst thyself from thy youth up:
if so be thou mayst be able to rise, if so be to withstand!
thou hast let thyself be tormented by thy many counsellors:

children (her brave citizens), must suddenly (by the conquest) lose both these treasures at once! and Kyros will all the more certainly take from her at the same time her king and inhabitants, since there is added as a third and greatest transgression her manifold and endless superstitions, by which Babel has been made most notorious, vv. 8, 9; but precisely because she relied upon the *evil*, misled by her numerous boastful and deceptive *savants* and magicians to every kind of conceit and false confidence and from the true knowledge, now shall an evil come which her chief magicians will be wholly unable to charm away and to expiate, which they will not even understand, inasmuch as it was sent by Yahvé whom they do not know! vv. 10, 11, with reference to xlv. 18 sq., after Isa. xix. 11 sq.—And

4. vv. 12-15, what are these learned astrologers and magicians of *all* kinds now doing, by whom Babel has been so long willingly ruled, whose guidance it has followed with great zeal at the cost of endless toil and sacrifices? (comp. xlvi. 6, 7; xliv. 12, and on the other hand xliii. 23) do they help it in

let them stand then and help thee—the dividers of
the heavens who gaze at the stars,
by the new moons telling thee whence it cometh upon
thee!
—Behold they are become as stubble, fire hath burned
them;
they deliver not their soul from the power of the
flame:
that is no coal to warm one, fire to sit before:
15 thus are they become to thee for whom thou weariedst
thyself, thy magicians from thy youth up:
they run every one straight on, none who helpeth
thee!

real straits? let it at all events make the trial, let it remain by the black arts of its numerous teachers, to see whether it may perhaps rise out of its calamities! and let its numerous astrological counsellors take a stand and announce to it *from* the stars and phases of the moon—whence those calamities come upon it! vv. 12, 13. But that they cannot do, as they would then have to name Yahvé as the true originator of them, xli. 1 sq.: therefore not only do they remain silent, but they fly away like dust and thinking only of their own safety flee swiftly before the fire which is this time not a gentle oven-fire (xliv. 16), but a terrible fire which devours *them* without escape! vv. 14, 15; l. 11; xxxiii. 11-14; v. 24.

It is a peculiarity of the language of our prophet that פגע has the force of *to be helpful to anyone*, *ἀντιλαμβάνεσθαι*, with the acc. of the person, ver. 3 and lix. 16; lxiv. 4, comp. lxiii. 5.

The introduction of the entirely different voice, ver. 4, has a very good effect at the end of the first strophe, and like that voice Gen. xlix. 18 is heard above the storm elsewhere as a grateful and gentle sound: at the same time, it cannot be denied that there is nothing else in the four strophes of the hymn which corresponds to it. The addition may be from the hand of our later prophet.

Ver. 15 סֹחֲרֵךְ (or, if this must not be considered the correct reading, שֹׁחֲרֵךְ) comp. Arab. *siḥr*, must signify the necromancer, magician; in accordance with which we must point שְׁחָרְרוּ as *inf. Piel*, ver. 11; for a word like *whose dawn* would not suit this connexion so well as below lviii. 8, or as Job. xi. 17.—עֲצָתֶיהָ, ver. 13 must be understood as in xix. 11.

(*b.*) Ch. xlviii.

1.

xlviii.

1 Hear this ye of the house of Yaqob, who are called by the name of Israel and have arisen from the spring of Yuda, | who swear by the name of Yahvé and make mention of the God of Israel (not in truth and not in righteousness !), || yea, they who are called from the holy city, and lean upon the God of Israel, | whose name is Yahvé of Hosts ! || The former things have I declared long ago, and out of my mouth they came forth and I prophesied them : | I accomplished them quickly and they 5 came to pass ; || because I knew that thou wast hardened, | and of iron sinew thy neck and thy forehead of brass : || therefore I declared them to thee long ago, before they came to pass I prophesied them to thee, | lest thou shouldest say "mine image hath accomplished them, and my carved and molten image hath appointed them !" || thou heardest it—behold it is all there ! | and ye—will ye not declare it ? ||—I prophesy to thee new things from henceforth, | and things hidden and unknown to thee : || now are they created and not long ago, and before time—then thou heardest them not ; | lest thou shouldest say, "behold I knew them ;" || neither hast thou heard them nor known them, nor hath thine ear listened long ago : | for I know thou lovest unfaithfulness, and a rebellious one wast thou called from the womb. || For my name's sake I show long suffering, and for my glory's sake I am patient with thee, | not 10 to cut thee off ; || behold I have refined thee—yet not for silver, | have proved thee in the furnace of distress ; || for my sake, for my sake will I do it : for how is it profaned ! | and my glory will I not give to another. ||

As the discourse comes back to Israel, it falls again, and here at the end at great length, into the admonition to consider seriously these and the like exalted promises. They are here addressed who sprang, in fact and name, from Yuda's ancient source (li. 1), swear by Yahvé and pray—alas, not so sincerely as they ought (as must be remarked at the very commencement) —still they are resolved to put their trust in nothing else than Ssion and Yahvé, the exalted One, and with this reference they must therefore hear the admonition of Yahvé ! vv. 1, 2. Yahvé's oracles by the older prophets, *e.g.*, concerning the final overthrow of the Chaldeans, have now been actually fulfilled, and must, by their fulfilment, finally convince of his truth the stiff-

2.

Hearken to me Yaqob, and Israel my called! | I am he, I the first—and I the last; || my hand hath indeed founded the earth, and my right hand spread out the heavens, | if I call to them, they stand there together; || assemble yourselves all of you and hear (who among them hath prophesied these things?): | whom Yahvé loveth* will accomplish his will upon Babel, and his chastisement on the Chaldeans! || I, I have said it—and called him, | I bring him hither and he will have a prosperous way. ||—Come hither to me and hear ye this (from the old time I did never speak in secret,—from the time it† was, there was I already; | and now hath the Lord Yahvé sent me by his spirit): || thus saith Yahvé thy redeemer Israel's Holy One, | I Yahvé thy God who taught thee to prosper, who guided thee in the way which thou mayest go: || (O that thou hadst hearkened to my commandments, | so that thy peace had become like the river, and thy righteousness as the waves of the sea, || that thy seed had been like the sea-

necked nation, which is so slow to believe in Yahvé's abundant power, and make them enthusiastic witnesses for him (as was said xlii. 10 and often elsewhere) vv. 3-6: he now prophesies new things such as no one hitherto could know and anticipate, and precisely on account of the ancient danger of the unfaithfulness of the people (xliii. 27) he foretells it now at once to fill them with shame, vv. 6-8; for it is certain that he will execute the great promises by them, with forbearance towards their past transgressions, not because the nation had deserved it (that nation which though tried by the fierce fire of the exile is still not proved as pure metal, still does not reward its refiner by giving him only fine metal), but only for the sake of his own honour, because his knowledge is not yet at all established among the Heathen, vv. 9-11, comp. xliii. 25; lii. 5.—But what are

2. vv. 12-22, the new things which no earlier prophet has thus foretold? That which he as the only true God invites all to hear together, which no one beside himself has foretold or been able to foretell, is in the first instance the truth that no other than Kyros the favourite of Yahvé will successfully execute his will and his arm, *i.e.*, his punishment (xli. 5) on Babel, vv. 12-15. The faithful guide of Israel, who existed before the earth even and always uttered the ancient oracles publicly and clearly (xlv. 19) and now speaks by this most recent prophet, goes on to announce further, that although at present so cast down and as it appears quite without hope Israel shall notwithstanding never perish; (at the same time, it is quite true that it would

* Comp. § 333 *b.*—*Tr.*

† It = the earth, acc. ver. 13.

sand, and the offspring of thy *growth* as the *grains** thereof!) :
his name shall not be cut off nor destroyed before me! ||
20 "March out of Babel, flee out of Chaldea!" with loud
rejoicing tell ye declare ye this, | spread it abroad even to
the end of the earth, say ye "Yahvé redeemed his servant
Yaqob! || and they thirsted not whom he guided through dry
places, water from the rock he made to flow for them, | he
clave the rock and waters gushed out." ||—No peace (saith
Yahvé) have the unrighteous! ||

have been better if Israel had never been guilty of unfaithfulness and accordingly had never become so troubled and helpless as it now is!) vv. 16-19, that, on the contrary, the fame of its new deliverance, similar to that from Egypt in the past (Exod. xvii. 1-7), may be proclaimed everywhere, vv. 20, 21, like xli. 17-19; xliv. 3; xlix. 9, 10. But this great blessing is promised only with that condition which cannot be too much emphasized, namely, that the unrighteous must not participate in it, ver. 22.

On ver. 1 comp. the Arabic figure *min minkar from a spring*, born in a noble family, *Hamâsa*, p. 695.

By the particle, כִּי, ver. 2, the previous language receives as it were a correction, with the view of maintaining the point which is of special importance. —We have here one of the first passages in which Jerusalem is so briefly denominated *the holy city*; and it is only thus late and thus far away that she is looked back upon in this manner, comp. lii. 1 and other references of this kind.

The suffix of הִיוֹתָהּ, ver. 16, may be just as well referred to אֶרֶץ, ver. 13, as the subject of יֹחַל, ver. 11, to שָׁמַי, ver. 9. As מֹעָה signifies primarily that which is soft, delicate, and hence מֵעַיִם the tender inward parts of the body, but מְעוֹת the small, fine grains of sand, it was possible to form the pretty paronomasia of ver. 19, probably in imitation of older passages, just as ver. 18 is taken from xi. 9.

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* The Germ. rendering of the paronomasia is: *deines kernes sprossen wie dessen körner.—Tr.*

SECOND BOOK.

Ch. xlix.—lx.

Israel, its ideal and its caricature.

Much that had been proclaimed with such force and enthusiasm in the first book now belongs to the past. The marked antithesis between Israel and the Heathen, which was then so constantly kept up, is now dropped; it has been exhausted, and Babel, of which we hear no more, appears to have been in the meantime conquered. It is more surprising that there is nothing whatever said of Kyros and his campaign against Egypt, perhaps because he did not at once fulfil the great hopes which were fixed upon him, and probably generally failed to come quite up to what the prophet expected of him, comp. lxiii. 3-6; at least the permission to return does not appear to have been at that time given by him, comp. li. 13, 14, 17-23; lii. 3-6. At the same time, as might be expected after the conquest of Babel, the prophetic outlook is already forcibly directed towards Jerusalem and its restoration and rise from its ruins as well as the building of the temple; Ssion, of which there was only casual mention in the previous book, xli. 27; xliv. 26-28; xlviii. 2, becomes a cónstant subject of the following discourses, from xlix. 14 onwards; and the hymn on its magnificent revival, with which the book closes, ch. lx., forms the true counter-piece to that on the fall of Babel, ch. xlvii. Instead of the one Kyros, a number of kings and queens are in this book present to the mind of the prophet as divine instruments in the restoration of Jerusalem, xlix. 7, 23; lii. 15; lx. 16; lxii. 2.

However, the nearer the great moment of Israel's redemption approaches, the more is the mind of the prophet occupied

with Israel itself as the one subject of his thoughts, anxieties, efforts, and hopes,—Israel as regards its deepest characteristics and life, with its enigmatical contradictions, with reference to its past, present, and future. Looking into the future, the eye of the prophet discerns with bold and confident foresight that now or never Israel must realize that glorification and high vocation, the outlines of which were described in the foregoing book. Above all things he is determined to maintain this certain conviction and to communicate it to all who will listen to him. The starting point of his discourse is everywhere the exalted picture of this true vocation of Israel as the servant of Yahvé, and everywhere he comes back to it with fresh courage. In conjunction with this a new thought of great importance is brought forward in this book. From the wider historical consideration and the profounder conception of the nature of virtue, it is seen that Israel must receive that glorification from Yahvé on account of its past sufferings, as having stood the test of conflict and endurance, and as the reward of its invincible persistence in the fight for the good and the true. This is a thought which, only just hinted at xl. 2, becomes here a chief point, and is presented in the most beautiful and elevated manner. Still, the more clearly this ideal picture of the servant of Yahvé lives before the prophet's mind, and the more he feels that his own spirit has its life, joy, and inspiration in it, and the more he desires to raise all his brethren to the same height, so much the more depressing must that caricature of Israel be to him which he witnessed moving about in so many of his brethren who were unworthy of this great age, inasmuch as pusillanimity and dull despair, and also positive transgressions and heathen tendencies still continued to cleave to so many. For this reason he adopts an entirely unusual form of presenting his thoughts, which, though it had a place in his mind, ch. xlii, was there undeveloped and soon abandoned; whilst here, filled with new thoughts, it becomes the guiding principle in the entire

arrangement of this book. Israel, as the servant of Yahvé, chosen by him for a high vocation and honour, having now endured the sufferings of the exile also, and been found faithful; or, more briefly, the servant of Yahvé with reference to a past and a future of an equally marvellous character,—this ideal picture he presents at the commencement as a *model* in the brightest colours and in the most eloquent and winning language. He presents this model as one which shall inspire and comfort those who strive after better things (for it is really to them that this future glorification will belong), shame or perhaps allure the indolent; a model which all may see, whose character and dignity, whose sufferings, conflict, and exceedingly glorious victory all must lay deeply to heart. And as a fact, the pure and perfect idea of Israel as the true community, or as the covenanted nation, was never before conceived in such exaltation and at the same time in such living reality as is here the case. Israel as the servant of Yahvé is to this prophet a holy, eternal idea, a person which, though it exists as a human being in his imagination only, can there exist in conformity with a higher truth, derived from history and inner consciousness, which cannot be purer or more powerful. It is precisely the peculiarity and at the same time the greatness and power of this prophet that in him the distinction between Israel as regards its eternal vocation and Israel as regards its temporal and visible existence, has been fully realized, and that he can, with the greatest freedom and ease, command, whenever it is needful to present the highest ideal, that eternal Israel to appear as an existing being, not indeed to be touched by the hand but still as more real, certain, and eternal than any visible person. Those passages in which as it were the earthly veil is withdrawn from a celestial picture and the highest must show itself in its full, pure brightness to the earthly eye, are suitably made very brief and detached, like disclosures as regards things beyond,—gleams of light from a great light which can never be fully penetrated. But when once

the majestic picture has been shown, the joyful enthusiasm of the soul, which strives after such glory as the highest thing, can break forth in full streams and find utterance in longer considerations, hopes, and thanksgivings; or admonition may be variously connected with the revelation of that picture, in order that they who fall below it may be gently or severely spurred on not to despise such glory as is now offered. And however firmly in the ideal descriptions the servant of Yahvé must be conceived in his living unity as a person and treated as such when he has to be described, there can still be regard paid in the explanatory oracles to the variety and multiplicity of the actual world; comp. particularly *Israel and its mourners*, lvii. 18, where both occur close together; further, *the servants of Yahvé*, liv. 17, with lx. 21; lxi. 3-6; lxv. 8, 9.

In the passages of more general reference, having an application to his contemporaries, the prophet's thought attains its greatest elevation where he makes the confused and erring multitude of the nation as it is at present, as they behold the undeserved sufferings of that servant who is about to be exalted, break out, as if involuntarily, in acknowledgment of their own sins and confess that the promised glory will not be enjoyed by them for their own sakes but for the sake of the spiritual elevation, attended by suffering, of that servant, liii. 1-6, comp. lix. 9, 10. For this is indeed the best state of mind to which the multitude could then come, and to conduct and lead the way to which must be the most desired aim of the prophet; comp. *ante*, p. 246 and the notes on lii. 12, 13.

The origin of the great alternation of voices which we here evidently find may be conceived to have been as follows: from the piece which was explained Vol. II, p. 323 sq. onwards, an increasingly freer method of treatment has become prevalent in the literary productions of prophecy, particularly as regards the alternation of the most various divine and human voices, as appears clearly enough in Vol. III and the earlier portion

of this volume. We have here simply a peculiar example of this freer method, which may be explained from the special circumstances of our prophet and the altogether new and marvellous subject which he has to handle. With the image of the *Servant of Yahvé* possessing his inmost soul as something which had never existed in such a form, we see the prophet thinking, watching, waiting. Then it is that suddenly he seems to hear from that quarter from whence alone it can receive realization, from above, the most marvellous voices proclaiming the realization of this ideal throughout all its stages, yea, describing it most vividly. There are three stages through which its realization must necessarily pass, as it is now distinctly unfolded to our prophet for the first time: Israel must be (1) the *chosen servant of Yahvé* in general, (2) in particular the *militant servant,* manifesting the bravest courage and the truest confidence amidst the toils and persecutions of the world, and (3) the *victorious servant,* having most nobly stood the test of the noblest conflicts and sufferings. The peculiarity here is, that whilst xlii. 1-4, where first a voice of this kind resounded as it were from the most distant height, it was in that passage still the purest divine voice which announced the coming, yea, the actual presence, of this ideal in the brightest form, here everything is if possible made to reach a still higher climax, inasmuch as in the first two of the three stages the voice of the servant himself forthwith makes itself heard—the voice of him whom no man had yet heard, who is at present not in existence and who nevertheless exists according to divine purpose,—him the prophet hears, as if with a spirit voice, speaking of himself and with inspired enthusiasm explaining the manner and the purpose of his election from his birth, xlix. 1-6, and at the same time his endeavour to meet the requirements of his divine choice and calling by his own unwearied warfare in the world, l. 4-9. It is not until the third stage that the pure divine voice is heard instead of this of the servant, because at this point the final victory of such

warfare must be described and promised, lii. 13—liii. 12. But all three are in every way voices which are heard as immediately from heaven, having none of the preparatory announcements and introductions which are elsewhere usual. It is not until after each of these three most marvellous voices, which as it were break upon the ear from the serenity of highest heaven, that the discourse assumes a lower pitch and becomes of the ordinary prophetic kind. This descent is made in the most varied manner: not always, as was the case above, ch. xlii., coming down first through the middle heaven to the rude earth, but in the second section, where it is most suitable, touching at once the rude reality, liv. 1-8; 9-17. And with all his upward flight towards the ideal of better things, the earnest glance into the serious and manifold vices of the present time which oppose it everywhere restrains the prophet so forcibly that he brings forward in a fourth section exclusively this opposition *between the sins and the salvation of Israel,* going minutely into detail, ch. lvi.-lix.; and thus not until the sure hope of a future genuine repentance and reformation has been established does a fifth section bring everything to a close with a great hymn of rejoicing on the prospect of the *perfected kingdom,* ch. lx. Thus the very various matters with which this book deals are brought within the compass of five main sections: this second book excels the first in point of grandeur of plan and finished repose, but it attains this superiority only by confining itself much more closely from the first to a subject which is of more limited nature, and which is presented in its immediate neighbourhood.

1. *Israel the chosen servant of Yahvé.*

Ch. xlix. 1—l. 3.

1. *a.*

xlix.

1 Hearken ye coasts unto me, and attend ye nations from

afar: | Yahvé called me from the womb, from my birth made mention of my title || (he made my mouth as a sharp sword, hiding me in the shadow of his hand, | he made me a polished arrow, guarding me in his quiver), || and said to me "thou art my servant, | thou Israel by whom I will glorify myself!" ||—I thought indeed "for vanity have I wearied myself, in vain and for nought spent my strength:| nevertheless my right is with Yahvé, and my reward with my God!" || Yet now saith Yahvé, who formed me from the womb for his servant | to bring back Yaqob to him, and that Israel may be gathered to him again, | (for I am honoured in Yahvé's eyes, and my God became my pride),|| he said: is it too little that thou shouldest be my servant | to restore the tribes of Yaqob, and to bring back the saved of Israel, | so that I make thee a light of the Heathen, that my salvation may be even to the end of the earth. ||

1. We hear at the commencement, vv. 1-6, the well-known servant speaking of himself, as in a moment of lofty contemplation and joy he becomes conscious of his divine election and vocation. He calls the distant Heathen lands also to hear him: for he knows that his vocation is meant to extend to them also, indeed specially to them. For although in general he is conscious, as by his birth and natural endowments qualified to be the true prophetic preacher of the truth, of having been called from the very first to be Yahvé's client, a client by whom the lord of truth will glorify himself as by his capable servant and the instrument of accomplishing his purposes (xliv. 23; lx. 21; lxi. 3, comp. xlvi. 13; lxiii. 14; lv. 5; lx. 7, 13), as if his mouth, or, since in the case of a preacher and apostle the mouth is the chief thing, as if he were himself a sharp sword, a smooth arrow which penetrating everything reaches its destination (to proclaim the truth and call all to Yahvé), at the same time an arrow which in Yahvé's quiver, just as he himself in His protection, rests hidden and secure, vv. 1-3 (ver. 2 is a parenthesis, the figure of the arrow after such passages as Ps. lvii. 5, but with a beautifully changed meaning): nevertheless inasmuch as he has hitherto endured and toiled often all in vain, although never resigning true hope, ver. 4, he now becomes, in joyful and proud confidence in the patron who thus honours him, by a new revelation conscious of his extended vocation, namely, that he whose immediate mission, it is true, is to establish once more the kingdom of Israel shall receive a much higher and wider vocation in the leading of all the Heathen to Yahvé, vv. 5, 6, xlii. 1-9.—And the divine voice also now comes in,

2

Thus saith Yahvé the redeemer of Israel his Holy One—to the object of deepest contempt to an abomination of a people* to the servant of the tyrants | (kings will see it—and stand up, princes—and worship, | for the sake of Yahvé who is faithful, of the Holy One of Israel and he chose thee): || thus saith Yahvé: in a season of favour I hear thee, and in the day of salvation I help thee, | and will form thee and make thee—a go-between people, a light of the Heathen; || that thou mayest restore the land, that thou mayest transmit waste heritages, | saying to the captives "come forth!" to those in darkness "come to the light!" || In all ways shall they pasture, | and on all bare heights is their pasture; || they shall not hunger nor thirst, neither shall mirage or sun hurt them: | for their compassionaters will guide them, and lead them to springs of water; || and I make all my mountains passable, | and my highways will be made level. ||—Behold those come from afar, and behold these from the north and from the west, and those from the land of the Sinim. ||

Rejoice ye heavens and dance for joy, O earth, and break forth into rejoicing ye mountains!
for Yahvé comforteth his people, and will take pity on his sufferers.

3.

And yet Sion said "Yahvé hath forsaken me, | and my Lord hath forgotten me!" || will then a woman forget her sucking

2. vv. 7-13, to confirm this still further; for however deeply despised, yea abominated, Israel may now be as a nation which must *serve the tyrants*, and however far the above ideal of the *servant of Yahvé* is yet from the reality, still princes even, beholding the realization of this promise, shall become full of admiration and reverence, ver. 7, comp. ver. 23, lii. 15; lx. 3, 10, 11. It is now that the great time of the divine favour and salvation begins, when the most marvellous things become possible, when by the servant two purposes of divine providence, the instruction of the Heathen and the restoration of the kingdom of Israel, shall be accomplished; and how glorious will be the return of Israel under the truly gracious and most exalted leader—Yahvé! vv. 8-11. Behold, already the liberated ones arrive in Sion again from all quarters: O let all meet the redeemer with rejoicing! vv. 12, 13, comp. xl. 1 sq.

3. The admonitory conclusion therefrom. If this is so, how can Sion express the fear of being forgotten (xl. 27 sq.) by Him who forgets her

* = *An abhorred people.* See *infra.*

child, | so as not to have compassion on the child of her womb? | though even these be forgetful—yet *I* will not forget thee! || behold I have inscribed thee upon both hands, | and thy walls are before me continually; || thy children hasten to be thy restorers, thy destroyers and wasters go forth from thee. || Lift up thine eyes round about and behold! they all assemble themselves come to thee; | as truly as I live (saith Yahvé)—verily all of them as jewels thou wilt put on, and gird them round as a bride: || for thy ruins and thy desolate places, and thy wasted land | —yea, now wilt thou be too narrow for the inhabitants, and thy devastators go forth. || The sons of thy bereavement will yet say in thine ears: | too narrow for me is the place, make room for me that I may dwell! || so that thou sayest in thy heart "who hath begotten me these since I am childless and barren, exiled and outcast? | and those who hath brought them up? surely I have been left alone, these of what sort are they?" ||

4.

Thus saith Lord Yahvé: behold I will lift up my hand towards the Heathen, and set up my banner towards the nations, | so that they will bring thy sons in their arms, and bear thy daughters upon their shoulders; || that kings may be

still less than a mother her child, who has, on the contrary, as it were, engraven Ssion with her walls (now in ruins) upon his hands that he may be every moment reminded of her restoration (lxii. 6; Ps. x. 14; Prov. iii. 3; vii. 3, and on Lam. ii. 18-22, *Dichter des A. B.* I *b*, p. 323 sq.), a restoration which also already actually begins, since the conquered Chaldeans must depart from Jerusalem, vv. 14-17. In direct antithesis to Babel, xlvii. 2, 9, will the mother, Ssion, soon adorn herself with children as a bride with her new best ornaments, with so many inhabitants that there will not be room for them, vv. 18, 19; and while in other cases a mother has first to bring forth and slowly rear her children, this good mother, although she has long remained barren and in desolation (seeing no inhabitants born and reared within her walls) and put away (forsaken of Yahvé her husband), will suddenly to her own astonishment see a joyful multitude of grown-up children around her (exiles who return home), vv. 20, 21. —As the best explanation of this, it is then said

4. that Yahvé himself will give to the Heathen and their princes signs and commands to liberate the banished ones, these princes then attending the nation, which is still despised, into its country with high honours, vv. 22, 23; lx. 4 sq. And as regards the expression, ver. 2, that Ssion is in captivity,

thy fosterers, and their princesses thy nurses, | with their faces to the earth do thee homage, and lick the dust of thy feet, | that thou mayest know I am Yahvé, I, whose hopeful ones are never ashamed. ||—Is prey to be snatched away from the
25 hero? | or do captives of the violent escape? || For thus saith Yahvé: although captives of the hero be taken away, and although the prey of the violent escape: | yet with him that contendeth with thee *I* contend, and thy sons will *I* set free, || and cause thine oppressors to eat their own flesh, that as with new wine with their blood they may be drunken, | that all flesh may know I am Yahvé who set thee free, and thy
l. redeemer is the Strong One of Yaqob! ||—Thus saith Yahvé:
1 what is the bill of divorcement of your mother wherewith I have sent her away? or who is my creditor to whom I sold you? | —see for your transgressions were ye sold, and for your rebellions was your mother sent away! || Wherefore came I —yet there was no one, called—yet there was none who answered? | was my hand perhaps too short to redeem? or is there no strength in me to save? || See by my threat I dry up a sea, make rivers a wilderness, | so that their fish corrupt for want of water, and die of thirst; || I clothe the heavens with blackness, | and make sackcloth their mantle.

it is true in the sense that the inhabitants which it has to receive are still in exile: but although the human booty which a hero or a mighty man has taken may possibly be again snatched from him, Yahvé will be so far from surrendering to his and their enemy the noble booty (Israel) which he takes from the Chaldeans, and he will so certainly bring them to Ssion, that the attempt to prevent his doing this will revert fatally upon the heads of these enemies, vv. 24-26 (after Ezek. xxxviii. 19-21). Or, finally, as regards the last expression of ver. 21, concerning the putting away of Ssion, she is not cast off in the same way as an ordinary woman is by an ordinary man by means of a bill of divorcement, which must then witness against the man (Deut. xxiv. 1): for what bill of divorcement had Yahvé given to Ssion? who could produce such a bill against Yahvé? in the same way as Yahvé had, it is true, sold, *i.e.*, had surrendered to the Heathen for slaves and exiles some of the children of Ssion, *i.e.*, of the Community, the existing Israelites, Judg. ii. 14, yet still not like a human father who sells his children because of his debts (Ex. xxi. 7): or who would be his creditor? Therefore, inasmuch as no right can be appealed to against Yahvé, inasmuch as he of his own free power sold them and put away their mother (Hos. ii. 4) simply because they sinned, he can by the same freedom and power redeem them again at any moment (and O that his own people would at last respond to him, to him who can alone help them! lxv. 1), he can and will in spite of all difficulties redeem them, even if the

sea should have to be smitten as in the time of Moses (xliv. 27), or the heaven should have to be blackened at his wrath, xiii. 10 sq.

On the *Sinim* and ver. 12, see *ante*, p. 256, comp. also 1 Chron. xxvi. 14-16. The mirage, ver. 10 as xxxv. 7. Ver. 9 בְּכֹל must be read with the LXX instead of עַל; ver. 8 לְאוֹר גּוֹיִם must be inserted after עַם לִבְרִית (of which the LXX still exhibit a trace in the word ἐθνῶν instead of γένους), for the sake of both the sense and the structure of the verse; Justin Martyr still found this reading, *Dialogues*, c. cxxii. The LXX have in ver. 6 also the full reading of xlii. 6, so far as the sense goes not unsuitably, although it is not so necessary in ver. 6 as ver. 8 as regards the structure of the verse-members. On the other hand, it is better to understand גּוֹי, ver. 7, not indefinitely of *people* (as lv. 5; lxv. 1; xxvi. 2), as if מְתָעֵב גּוֹי signified *an abomination of people*, *i.e.*, an object, or a man whom all people abominate; it is, on the contrary, evident that we have here a compound like עַם בְּרִית see p. 272;* precisely because a nation is intended to be addressed here, the word must be taken in its first meaning. The similarity of בְּזוּי עָם, Ps. xxii. 7, might seem to favour the indefinite force: yet closer consideration shows that the relation of the words is different, מְתָעֵב being formed acc. § 160 *a*.

Ver. 17, בּוֹנַיִךְ has been lost from before בֹּנַיִךְ (comp. li. 14; lviii. 12; lxi. 4, with which passages like lx. 10 are not really inconsistent), and thus forms at the same time a suitable paronomasia with the latter word: the construction acc. § 298 *b*.—Ver. 24, עָרִיץ must be read instead of צַדִּיק, as appears from ver. 25 and the requirements of the case.

2. *Israel the militant servant of Yahvé.*

Ch. l. 4—lii. 12.

1.

Lord Yahvé gave me the tongue of Apostles, to know
how to revive the weary with the word; | he wakeneth
every morning—he wakeneth mine ear to hear like
5 Apostles; || Lord Yahvé opened mine ear—and I resisted
not, | I drew not back: || my back I gave to the smiters,
and my cheeks to the pluckers, | my face I hid not from
shame and spittle. || —Yet Lord Yahvé will help me:
therefore I am not ashamed; | therefore I made my face
as flint, and I know that I shall not be put to confusion; ||

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* See § 287 *g*, and for the analogous use in English ("a devil of a man") Mätzner's *Englische Grammatik*, Vol. III, p. 326, 2nd ed.

near is my justifier: who will contend with me? let us stand together! | who is mine adversary? let him come near unto me! || Behold Lord Yahvé will help me: who is he that shall condemn me? | —behold they all fall to pieces as a garment, the moth eateth them up. ||

10 Who is among you that feareth Yahvé, that hearkeneth to the voice of his servant? | —that walketh in darkness and hath no gleam of light, let him trust in Yahvé's name and lean upon his God! || But ye all who kindle your fire, and light fire-darts, | walk into the flame of your fire, and into the fire-darts which ye have lit! | from mine hand cometh this to you, in the place of sorrows shall ye lie! ||

1. L. 4-9, we hear again the servant himself expounding his deepest feelings, in order that he may now more fully explain what he could not further expand xlix. 2, 4. He expounded above his divine mission, but it is here that he describes, in language of profound feeling and derived from his inmost experience, the nature of his labours in pursuance of that mission, the necessity he is under of contending with the world, and his courageous conflict with it, in order not to be unfaithful to his vocation. He describes, therefore, how he received from Yahvé a tongue apt to teach, which has been referred to before, xlix. 2, an apostolic power of speech, in order that as a true disciple and messenger of Yahvé (liv. 13) he may revive and strengthen the weary and suffering of the earth with the consolation of the divine word, and how he ever feels that his ear is every morning afresh wakened and stimulated to catch the truth from above and the voice of duty as distinctly as if his lord stood before him as his teacher and spoke to him the truth in his ear (Ps. xl. 7): thus he surrenders himself purely and wholly to the call of the higher voice which he hears and to duty, and labours willingly as the preacher of the divine truth in the midst of the world without shrinking from all the difficulties, from the misconception, yea, ridicule and persecution, vv. 4-6. But with all this he has the elevating consciousness amid such a severe conflict of having always true unseen help close at hand, and that he will not be compelled notwithstanding all the mockery ever really to be ashamed; therefore he challenges his opponents even with a courage derived from the highest source, vv. 7, 8, and is assured that essentially impotent falsehood cannot injure him, ver. 9. Such is his joy and confidence in the conflict! can any fear be discovered in him? where is the possibility of defeat? the highest calling is attended by the purest confidence and the most joyous activity.

But whoever (the discourse continues, vv. 10, 11, in order to complete the strophe, yet no further in the language of the servant, though from a lofty elevation)—whoever of you understands the true meaning of these words of the servant and possesses with him the true and not the false fear, let him be full of confidence in every danger, just as, on the other hand, all who arm themselves with fire and wrath against the

2.

li.

1 Hearken to me ye who follow after justice, ye who seek Yahvé! | look unto the rock whence ye are hewn, and to the cleft of the spring whence ye are bored, || look unto Abraham your father, and to Sarah who bare you, | how I called him when but one, and nevertheless blessed him and increased him! || For Yahvé comforteth Ssion, comforteth all her ruins, | and maketh even her wilderness as Eden, and her steppe as Yahvé's garden; | joy and gladness will be found therein, songs of praise and loud melody. || —Attend unto me my nation, and ye my people hearken unto me! | for my doctrine will go forth from me, and I establish my religion* for a light of the
5 nations; || near is my justice my salvation groweth, and mine arms will judge nations; || upon me coasts will hope, and upon mine arm wait. || Lift up your eyes to heaven, and look unto the earth beneath! | for the heavens dissolve like smoke, and the earth will fall to pieces as a garment and its inhabitants die as gnats: | yet my redemption will be for ever, and my righteousness will not fail. || —Hearken unto me ye who know justice, people in whose heart is my doctrine: | fear ye not the

truth, are compelled to run into the fire with which they intend to destroy others, in order that in the end they may lie in the place of sorrows, in hell, comp. lxvi. 24; xlvii. 14.

2. The admonitory inference, li. 1-8, is this time closely connected, almost like an explanation, not only with the meaning but also with the figures of the lofty words, l. 4-9; vv. 7, 8, also particularly end with the same thought and figure as l. 9. We have three kindly exhortations to the reformed and striving ones: first, to conclude from the example of the tribal parents, of Abraham who was once called quite alone to the holy land and was then nevertheless so marvellously blessed with a numerous issue, he who was the ancient strong rock whence they were hewn as it were, and of Sarah, the deep hollow spring (xlviii. 1) whence they were bored, that a like salvation, increase, and exaltation is before them, vv. 1-3; secondly, to firmly believe in the early and secure establishment and spread of the knowledge and doctrine of Yahvé (namely, by the servant, l. 4, 5, as Yahvé's instrument, xlii. 4); and thirdly, in the extension of the true prosperity in the countries of the Heathen, the only thing in this changing world which lasts and grows for ever without decrease and diminution, vv. 4-6; but if Yahvé himself desires to spread with such power his truth which is already known to his people, why should they not

* Germ. *pflicht*, see p. 272.—*Tr.*

reproach of men, and let not their revilings break you down! ‖ for as a garment will the moth eat them up, and as wool will the insect eat them up, | but my righteousness will be for ever, and my salvation from generation to generation. ‖

3. *a.*

Awake awake put on strength, thou arm of Yahvé! awake as in the days of old the ancient times! | art thou not it that cut through Ráhab, that pierced the sea-monster? ‖ art thou not it that dried up the sea, the waters of the great flood? | that made the depths of the sea passable, so that the redeemed went over? ‖ —I I am he that comforteth you! | who art thou that thou wast afraid of mortal men, and of the son of man given up as grass? ‖ that thou forgottest Yahvé thy creator, who stretched out the heaven and founded the earth, | and trembledst continually every day at the fury of the oppressor, as he aimed to destroy: | yet where is the fury of the oppressor? ‖ Soon will the bowed down be set free, | he will not die for hell, nor will his bread fail: ‖ as truly as I am Yahvé thy God, who stir up the sea that its waves roar, | Yahvé of Hosts by name, ‖ and I have put my words into thy mouth, and have hid thee in the shadow of my hand, | to plant the heaven and to found the earth, and to say to Ssion "thou art my people!"

b.

Wake thee up wake thee up, stand up Jerusalem, thou who drankest out of Yahvé's hand his cup of fury, | drankest

gladly desire to be his instruments for this purpose, just as it has previously been proposed to them in the ideal picture, l. 4-9? and therefore follows as the final exhortation this, not to be afraid of the revilings of mortal men, vv. 7, 8.

3. And in the sure hope that these promises will be fulfilled the discourse assumes at last a tone of joyful agitation, as if it would evoke and stimulate their fulfilment by the force of affectionate desire; three times, in three strophes, higher appeals, attaining the elevation of pure lyrics, are heard, but in such a form that after each briefer outburst of that kind a purely prophetic explanation and confirmation follows as if in answer to the appeal.

First, hope appeals to the arm of Yahvé to show itself at last in power and splendour, that arm which in former times vanquished monsters of every kind, both material such as Egypt and spiritual (mythological), in

suppedst the bowl of the cup of reeling!— || There is none leading her—of all the children which she bare, | and no one taketh her hand—of all the children which she brought up! || Twofold is that which befell thee—oh who shall pity thee? | desolation and ruin and famine and war—oh how shall I comfort thee? ||
20 thy children—fainting they sank at all the street-corners as a hart in the snare, | they the drunken with Yahvé's fury, with the threatening of thy God. || —Therefore hear now this thou unhappy one, | thou drunken yet not with wine: || thus saith thy Lord Yahvé, and thy God who pleadeth the cause of his people: | behold I take out of thy hand the cup of reeling, the bowl of the cup of my fury shalt thou not again drink any more; || but I put it into the hand of thine oppressors, who said to thy soul "bow thee that we may pass over thee!" | and thou madest thy back like the ground, and as a street for passengers. ||

c.

lii.

1 Awake awake put on thy might Ssion, put on thy splendid garments Jerusalem holy city! | for the uncircumcised and the unclean will not any more enter into thee; || shake thyself from

order to found salvation for his Community, vv. 9, 10, after xliv. 27 and xxx. 7; xxvii. 1; Job. ix. 13; xxvi. 13. But immediately the divine voice breaks in again in confirmation, vv. 12-16, supplying consolation and renewed promises, which here in the first strophe still bear very much the same character as just before vv. 1-8; fear is now so much the less noble and excusable the more plainly the tyrant who just now prepared to let go the arrow of death has already been himself destroyed, vv. 12-14: this Yahvé testifies who as the lord of every movement and creation arms and protects Israel as the servant described xlix. 2,

in order by him to establish an entirely new (spiritual) creation, in preparation for which the liberation of the nation is the first foundation-stone, vv. 15, 16; lxv. 17; lxvi. 22; and above xlii. 9; further comp. with ver. 12, xl. 7, with ver. 13 Ps. xxi. 13; the oath ver. 15 like Joel iii. 20.—When the connexion is thus understood it follows that ver. 11 has here no place in the thought of the prophet, but might have been transferred hither from xxxv. 10 by early readers. But if it should have been taken by both prophets from a somewhat earlier one, it would much more clearly have its proper place after lii. 6, to which place we have transferred it.

Secondly, the animated appeal turns to Jerusalem as a city and mother, to raise herself from the ground to which the intoxicating wine of Yahve's had

cast her, ver. 17, comp. xix. 14; Jer. xxv. 15 sq. How lamentable that this good mother has now lost all her children and supporters, those children,

the dust, arise take thy seat Jerusalem! | loose thyself from the shackles of thy neck, thou captive daughter Ssion || —For thus saith Yahvé: for nought ye were sold, | and not for money shall ye be redeemed! || —For thus saith Lord Yahvé: to Egypt my people went down at the beginning—to sojourn there, | and Assyria oppressed them for nothing: || yet now—what have I here (saith Yahvé), that my people is taken away for nought, their tyrants exult (saith Yahvé), and continually every day is my name reviled? || Therefore shall my people know my name, | therefore on that day, that it is I who said "here am I!" || —And Yahvé's redeemed return and come to Ssion with rejoicing, with everlasting joy upon their head; | joy and gladness will they obtain, already grief and sighing flee away.

d.

How lovely upon the mountains are the feet of the proclaimer of joy, who announceth peace, | who joyfully proclaimeth good who announceth salvation, who saith to Ssion "thy God reigneth!" || —Hark thy watchmen have proclaimed aloud, they rejoice together, | "that they will behold eye to eye —Yahvé's return to Ssion." || "Break forth together into rejoicing ye ruins of Jerusalem! | for Yahvé comforteth his people, redeemeth Jerusalem; || Yahvé hath made bare his holy arm before the eyes of all nations, | that all the ends of

which when formerly not only the evils of war but those of a total destruction (by Nabukodrossor) befell her, drank themselves of that wine of reeling, fell into the hands of their murderers helplessly, like harts in a net, at the ends of all streets, vv. 18-20. But, the prophetic voice breaks in at the end from above, just because the intoxication which then befell Israel was no common one, but one which had been decreed by Yahve alone (comp. l. 1, 2), it shall now be inflicted by the same Yahvé, the redeemer of his people, upon those who reviled Israel more than was just, vv. 21-23, comp. xlix. 7; Ps. lxvi. 12.

And, *thirdly*, the appeal turns to Ssion as the holy city, again to take upon her her regal dignity (for as the holy city she shall now have greater consideration than previously, "Zech." xiv. 21), and precisely in contrast with Babel, ch. xlvii, shaking herself from the dust and captivity, again to take possession of the throne, lii. 1, 2. And in reply the answer from on high is immediately returned, just as Yahvé had given over his people of his own free power, so he will of the same power deliver them by his grace, ver. 3, comp. xlv. 13; l. 1; for once before, in the time of the patriarchs, the same people had in a similar way been removed into Egypt—not to remain there always as slaves, but to sojourn there until an appointed time; and the

the earth may see—the salvation of our God." || —Depart ye depart ye, go out thence! unclean things touch not! | go ye from within her, keep yourselves clean ye who bear Yahvé's utensils! || for not in haste shall ye go out, and in flight not go thither, for before you will go Yahve, and your rear will Israel's God bring up. ||

Assyrians had acquired power over the nation, not because they had a legal right to it, like that of a lord over his purchased slaves, but because Yahvé placed it under them for a time gratuitously, not for a price which he had received from them; but of his own free will: how in that case can the present Chaldean exile last for ever? what obligation was Yahvé under to see his nation thus eternally maltreated by exultant tyrants (xliii. 14; xlix. 7), his name thus scorned by them? vv. 4-6. —Thus the deliverance and the new splendour of Ssion therefore is certain, and already the discourse breaks out with exultation in a closing strophe vv. 7-12, upon the return of Yahvé (in the ark of the covenant and with his people) as of a conqueror and ruler to his residence, xl. 1-12; over the hills around Ssion already appears the joy-bearing herald of the procession, ver. 7, comp. Nah. ii. 1, in rivalry the prophets announce his actual victorious arrival, and call upon the whole world to rejoice aloud at the fact, vv. 8-10; let those who at the same time bring back from Babel the sacred utensils of the Temple, not go forth in such haste as formerly from Egypt (Ex. ch. xii), but calmly and worthily under a leader who thus guards their front and rear! vv. 11, 12, comp. xl. 3-9; lxii. 10-12.

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l. 11 Hizig's conjecture of מְאֻחָרִי instead of מְאֻזָּרִי recommends itself; ver. 4 עוּת has the force of the Arab. *ghaith*, to besprinkle, to revive.

On closer examination it is impossible not to perceive that not only here, li. 11, but also li. 18-20, we have language which appears to belong to the book of another prophet; and the three long verses, 18-20, were probably taken from a great elegy; indeed vv. 18, 19, similar to ch. i. and ch. ii. of the Book of Lamentations, appear to have been two verses for the initial א and ver. 20 one verse for ב. In the latter case, the prophet was probably the one from whom our prophet quoted a good deal, acc. p. 253 and *infra* onch. lviii. and lix.

Instead of מוֹגְיָךְ *they who grieved thee*, ver. 23, it is probable the author wrote the same word מוֹנֶיךָ as just before, xlix. 26, and which is very suitable in this connexion.

lii. 2 the *Q'rê* alone suits the sense.

3. *Israel the servant of Yahvé victorious through suffering.*

1. Ch. lii. 13—liii.

In order to recognize somewhat more particularly than was indicated above, p. 252, the original form and the original meaning of this piece, which is in many respects a marvellous production, it is well first of all to remember how great and

manifold was the art which was very early employed by the prophets in their labours and literary productions, as has been so variously shown in this work from Vol. II. p. 323 onwards. It cannot therefore be matter of surprise that when the great cause of true religion, for which amongst many others (lvii. 1, 2) especially the martyr who is here intended must have fallen as its purest and most faithful hero, had been at last victorious, a public solemnization, with a prophetic meaning and purpose, should be arranged, for which this piece might serve (in modern language) as an *Oratorium*. Unless those martyrs, and especially he, who as the noblest of them may be taken as their representative, had proved faithful to the uttermost, the present change for the better would have been impossible. Yet there has thus only been fulfilled in an example of highest eminence the eternal truth, that just as before God a good deed is never lost, so faithfulness found true in extreme trial is rewarded most signally by God, and one man whom God can call his servant in the fullest sense of the term, may by the divine results of his toil and his steadfastness become the most marvellous blessing to the whole community to which he belongs. At the same time, all who then, in consequence of the utmost conflicts and sufferings of this noble servant, looked for a renovation of the kingdom after a rapid change of affairs, ought to see and penitently confess that this possible salvation is not what they deserve; they who had previously mocked at the sufferings of the noble servant and had most profoundly despised him but desired now to enjoy the divine prosperity which he had won for them, they (that is the intention of the prophet) ought to recognize their ill deserts (xlii. 21). Such is the purport of the *Oratorium*. The glory which shall now come by means of the wonderful proof of faithfulness given by this true and peerless servant of Yahvé, is, it is true, founded in the eternal counsels of the divine mind, and many a prophet foretold during his life plainly enough that he would not contend in vain: accordingly

there is here heard at the opening, vv. 13-15, the divine voice foretelling and predetermining all these most marvellous things. But how little the contemporaries gave heed to this, and how grievously they sinned against him and God himself, they themselves now confess with painful compunction, liii. 1-6; until the prophet interposes as a mediator, speaks further of the great servant with historical explanations and confirmation, and supplying the solution of the divine enigma of such profound sufferings, leads back the entire discourse to the pure height of the divine utterance at its commencement, vv. 7-13.

The *Oratorium* accordingly was divided into five quite symmetrical strophes, each of three long verses; in artistic respects also it is in the highest degree finished; and the complete symmetry of the five strophes of medium length accords with the sublime repose which must everywhere prevail, notwithstanding the profound agitation of the discourse throughout.

Who was the noble servant who receives here such a glorious acknowledgment? Was it Yesaya, of whose martyrdom under Manasseh late legends speak? We are not now in a position positively to affirm this: during the long reign of Manasseh, of which we now know but few particulars, another great prophet may have laboured in Jerusalem and have perished as is here described. Compare further Vol. III. p. 53 sq.

The later prophet manifestly made scarcely any important alterations in the piece; and plainly gave it a place here simply because he believed that he was unable better to express what according to the plan of his book he had to say at this point than by using the wonderfully profound words of this piece. How far it admitted of application to his own time, he left to his readers: and when it was applied not slavishly, but only according to its lasting import, it presented teaching enough for that period. O that all were like, if not immediately this servant of Yahvé himself in his pure elevation, yet those who with such words and thoughts of genuine compunction flock

around him: the divine glorification of the servant is now certain! And, in fact, our prophet himself then really supplies the application in both directions, with respect to the higher aspect, ch. liv., with respect to the lower aspect, ch. lv.-lix. It is therefore not his fault that this piece has subsequently been so often misunderstood.

a.

Behold my servant will be successful, will be very high and exalted and lofty. || Just as many were amazed at thee | —so inhumanly disfigured was his aspect, and his form more than the children of men— :|| just so will many nations start up, at him kings will shut their mouth, | because what had never been told to them they saw, and what they had never heard they became aware of.

The idea which had just been briefly uttered regarding the nature of the servant, xlix. 4; l. 7, is now treated at length; his victory in spite of, indeed, because of his sufferings. But because, together with the certainty of this great victory, the fruit of which Israel shall enjoy in the future, the feeling of the sinfulness of the nation in its present condition must all the more forcibly be brought out and become in the following portion of the book more and more the chief subject of consideration, there follows here, close upon the first promise of this victory, vv. 13-15, a painful confession of sin, vv. 1-6, in the form in which according to this prophet's view they ought to express it who will without their own deserving enjoy the fruits of that victory, and are now even able to enjoy them, that is, those Israelites of the present, they in whose name the prophet previously spoke similarly in the first person plur. xlii. 24 and will again speak lix. 9-14 and lxiii. 7—lxiv. For them, in order that they may attain all the prosperity which is now offered to them, xlix. 6, 8, the few faithful ones (both formerly before the destruction of Jerusalem and especially since in banishment) suffered to the uttermost, to death itself, unflinchingly and voluntarily, comp. lvii. 1, 18: this the people of the present time, who are generally so unworthy, cannot sufficiently lay to heart, cannot sufficiently direct their minds (l. 10) to that true servant of Yahvé and the way in which he has now approved himself faithful in exile even unto death. Yet however terrible the sufferings of this servant have been, it was simply his faithfulness unto death which was the divine means of his victory, and already it appears clearly how out of his death as the noblest victory his continued life shall spring forth in a multitude of others who are saved through him, namely in those who acc. vv. 1-6 have mourned for their sins with reference to him; thus the discourse gradually reverts completely to its commencement: this was in general the form the piece assumed *in its* application.

b.

liii. "Who believed our prophecy? | and Yahvé's arm—to whom
1 was it manifest? || He grew up as a sucker before us, and as a sprout from dry land, | having no form nor show that we should behold him, and no aspect that we should desire him; || despised and neglected of men, a man of sorrows and acquainted with sickness, | and as before whom the face is covered up, despised and we esteemed him not. ||

c.

But our sicknesses he bore, and our griefs he laid upon himself, || whilst we deemed him of God stricken, smitten,
5 and humbled; || whereas he was wounded for our sins, and smitten down for our iniquities, | the chastisement of our peace fell upon him, and we by his stripes are healed. || We all went astray like sheep, we every one of us turned his own way: | yet Yahvé caused the guilt of us all to assail him." ||

1. At once, with wholly different images from those which have been hitherto used, the great contrast of the periods is first briefly brought forward, vv. 13-16; in proportion as in the past, as almost inhumanly afflicted and disfigured, he served generally as an object of horror whenever he was beheld (liii. 2, 3; xlix. 7), so much the more gloriously shall he in the future be exalted with such triumph that the Heathen, observing this marvellous alteration and highest splendour, are seized by the greatest astonishment and veneration with regard to him, xlix. 7; Jer. xxxiii. 9; Job. xxix. 9; this is precisely the higher wisdom of him who had been hitherto despised together with its results, his skill and his success.*—Yes, alas, the confession of sin commences (b. and c.) in quite another tone on the part of those for whom precisely this lofty promise also is uttered,—alas, we were deaf towards the divine oracles regarding ourselves (xlii. 18 sq.), and on account of such deafness incapable of perceiving the sway of the divine power (lii. 10; li. 9), producing the most wonderful results (*e.g.*, that change in the history of the servant): but just then he grew up before us without significance like a slender shoot from dry ground and appeared (in banishment) externally so mean, deeply afflicted, yea, generally abhorred (xlix. 7) that we considered there was nothing particular observable in him, vv. 2, 3. But whilst we in this insensibility and deafness looked upon the sufferer as even chastised by God

* The German is: *sein geschick um beides mit einem wort zu sagen.* In the text the Hebrew word הַשְׂכִּיל is translated by *geschick haben, geschick* bearing the two meanings of tact, or skill, and fate, lot, which may be good or bad, and is in this case good = "success." I cannot think of an English word with the same ambiguity.—*Tr.*

d.

Tormented was he though he humbled himself and opened not his mouth, | as the lamb is led to the slaughter, and as a ewe that before her shearers was dumb; | and opened not its mouth. || From oppression and from punishment was he taken (and among his contemporaries who considered | that he was cut off out of the land of the living—for the sins of my people, the infliction for them?) || and his grave was appointed among the wicked, and with the transgressor his mound | —although he never wrought injustice, and no deceit was in his mouth. ||

for his own sins, we now see and feel only too plainly how truly he the sinless one suffered simply for our sins in order that we might obtain salvation, vv. 4-6.—And certainly, the higher voice breaks in again after this confession, (d. and e.), no faithfulness can be greater than that which has been evinced by him; by him who was so grievously afflicted, although he continually showed the uttermost humility and resignation, ver. 7 (Jer. xi. 19; the repetition expresses that which is continual as Ecc. iv. 1), who when at last only by death snatched out of all the oppression and punishment which he had constantly to suffer in his life still even after death endured the utmost shame (xiv. 19; Jer. xxvi. 23; Rev. xi. 8) although he had never sinned in word or deed; and who still further was so misunderstood as long as he lived that no one considered that he was really snatched away on account of the people's sin, on account of the punishment which had been appointed and necessary for them, vv. 8, 9 (this being a final allusion to vv. 1-6). But the divine purpose of this is apparent: he should, if he stood the test of the most extreme trial and voluntarily brought his soul also as an offering, once more, as the successful accomplisher of the divine will and purpose, relive in a happy multitude of such as had been made by him righteous and blessed and richly enjoy in their joy the reward of his sorrow of soul, vv. 10, 11; and already he receives in peculiarly sublime words from Yahvé the promise of this reward of his victory, ver. 12.

הִשְׂכִּיל, ver. 12, comp. דעת liii. 11 and Jer. x. 21; xxiii. 5; הִזְדַּהּ ver. 15, is simply a stronger expression than קום xlix. 7, and עליו must be construed with it.

liii. 2, we must read, according to the entire context, לְפָנֵינוּ instead of לפניו, inasmuch as such phrases as Gen. x. 9; Ps. civ. 16, would here be quite out of place.

My people, ver. 8: the prophet speaks in such a way that it appears as if his language tended thus early to become that of God, just like Isa. iii. 12. *To divide spoil*, ver. 12, means simply to conquer, triumph, Prov. xvi. 19, and it is obvious that שלל at the end is the object to both of the foregoing clauses. If ver. 10 the correct reading is רשׁים instead of ישׁים, we must suppose that the discourse from אם onwards was meant originally to be in the direct form, *i.e.*, in the second person, but then, in the very first clause, strayed into the indirect

e.

10 Yet Yahvé was pleased to smite him with sickness: if he made
his soul a sin-offering, | he should see seed and lengthen his
days, and Yahvé's pleasure should prosper in his hand; || from
the gains of his soul he should satisfy his eye, by his wisdom
should my servant as righteous justify many, | and their
iniquities he should lay upon himself. Therefore will I
cause him to share among many—and with large numbers
shall he share spoil: | because that he poured out his
soul unto death, and was numbered with sinners, | though
he bore the transgressions of many, and interceded for the
sinners. ||

form, which it followed to the end of ver. 11. But this would after all be somewhat unusual and harsh, nor could it be defended by the similar transition lii. 14, 15; and, at all events, יִשִׂים is quite natural to the context, since it may well signify here, as Job xvii. 3, the laying down of a pledge: his soul he should give as into the hand of God as a pledge of his faithfulness unto death, and further as an *expiatory offering* for others. With regard to חִחלי, ver. 10, with these points, see § 142*a*: however, הֶחֱלִי suits the context better. Ver. 9, probably עָשׁוֹק must be read acc. § 152 *b*, as "oppressor, tyrant" answers both to רשע and the following חמס; and במתיו appears necessarily to stand for a grave-mound, grave גְּדִישׁ, Job xxi. 22, so that בָּמָ֫ו must be read. Ver. 8, למו corresponds to עמי, as נגע to פשע, with a slightly altered construction.

2. Ch. liv.

a.

liv. Shout for joy thou barren who hast not borne,
break out into shouting and sing aloud thou that
hast not travailed:
for more are the sons of the desolated than of the
married woman!

saith Yahvé. || Enlarge the space of thy tent, and that they stretch out the curtains of thy dwelling hinder not, | lengthen thy cords, and strengthen thy stakes: || for on the right and the left thou wilt break forth: | and thy seed will inherit nations, and people again desolated cities. || —Fear not for thou wilt not blush, neither be thou confounded for thou wilt not be ashamed: | yea, the disgrace of thy youth thou wilt forget, and

5 the reproach of thy widowhood remember no more! || for thy husband is thy creator, Yahvé of Hosts his name, | and thy
" redeemer is Israel's Holy One, God of the whole earth is he called. || Surely as a woman forsaken and afflicted of soul Yahvé called thee: | and a wife of youth—that she should be despised! saith thy God; || for a small moment I forsook thee, | but with
7 great compassion will I take thee again; || in the rifeness of the wrath—I hid my face a moment from thee: | but with everlasting favour I hold thee dear! saith thy redeemer Yahvé. ||

b.

For the waters of Noah is this to me: as I swore that the waters of Noah should never again go over the earth, | so do I swear not to be angry with thee nor to rebuke thee; || though

And immediately there sounds forth, as if for an intended explanation of the joyous aspects of the elevated piece just concluded, a hymn of rejoicing addressed to Ssion, which, however, quickly changes into fresh promises put forth in almost lyric form. The hymn is divided into two strophes, the first being confined strictly to the present, the second, on the other hand, starting from a similar instance in early antiquity, whilst the second half of both passes in an elevated tone to an exhortation to summon up nobler courage. The beginning and the end of the whole piece is confined strictly to the elucidations of the previous piece. As, therefore, liii. 10-12, the salvation of *many* was anticipated, it is said

1. immediately, vv. 1-3, in conformity with the figure commenced xlix. 20, 21, now let Ssion with rejoicing still more greatly enlarge her ancient tent, since her population, although she was at that very moment still quite desolate and forsaken, without children and without a husband (protector, Yahvé), shall nevertheless now become far greater than she ever was before the captivity when she seemed still to have her husband: what a marvellous thing! But let there be no fear, as there is no occasion for it, since under Yahvé as her redeemer and husband, both the disgrace of her youth, *i.e.*, the Egyptian bondage, and the reproach of her widowhood, *i.e.*, the recent captivity, will be forgotten, vv. 4, 5; just as Yahvé formerly called her even at the period of her youth, when she was in the greatest physical and spiritual misery (in the desert, acc. Jer. ii. 2; Hos. ii. 17), and as it is a universal truth that the wife chosen from pure love in the period of youth will be least of all despised and rather always loved the most fondly (Prov. v. 18; Jer. ii. 2; iii. 4; Mal. ii. 14), so the present calamities will simply be like a rapidly passing moment of wrath in comparison with the eternal love and its salvation, vv. 6-8.

2. In the primæval ages also the deluge was a similar period of total disorganization; and yet every great catastrophe and purification can occur but once in its peculiar manner and will never recur in the same way, Gen.

10 the mountains move, and the hills shake: | yet my favour will
not from thee remove, nor my covenant of peace shake! saith
Yahvé who hath pity on thee. || O thou afflicted tempest-tossed
not comforted: | behold I lay thy foundation-stones with
lead ore, and found thee with sapphires, || I make thy battle-
ments into rubies, and thy gates into carbuncles, | and thy
whole enclosure into precious stones! || and all thy sons are
Yahvé's disciples, | and great is the salvation of thy sons. || —
By righteousness wilt thou be established: | be far from dis-
tress for thou wilt not fear, and from terror for it will not
15 come near thee! || if they stir up strife—it is not of me: |
who stirred it up against thee? unto thee will he come over. ||
Behold *I* have created the artificer | who bloweth into the fire
of coals and bringeth forth a weapon as his work, and yet *I*
created the deadly weapon for destruction: || every weapon
which is forged against thee hath no success, and every tongue
which riseth in judgment against thee thou wilt prove guilty! |
this is the inheritance of the servants of Yahvé, and their justi-
fication is of me, saith Yahvé. ||

ix. 1-17; and let the foundation-pillars of the earth shake, the divine love can nevertheless not shake wherever it has once laid the foundations of its work, vv. 9, 10; let her who has hitherto been driven hither and thither by all storms (li. 17-20) nevertheless get true consolation in the certainty that the new Ssion shall be built, from the foundations to the battlements and gates and walls, as with shining and precious stones (comp. lx. 17), an external splendour, however, which does not receive its proper significance until the inhabitants correspond with the ideal described, l. 4-9 and liii. 7-9, vv. 11-13. Built upon the only solid foundation, how can Ssion still fear? should some one be embittered and stir up war against her, he would soon be compelled to become her friend, instead of a bitter enemy, because Yahvé had not intended him to do that, vv. 14, 15: as truly as Yahvé really creates even the weapons which the smith imagines he forges as his own work with much toil and labour, will neither a weapon of destruction (Ezek. xxi. 36, A.V. 31) nor the equally poisonous defamations be able, against Yahvé's will, to harm her, comp. l. 9; that is the possession of the servants who are justified in the sight of Yahvé! vv. 16, 17, the last words being evidently an intended explanation of liii. 10-12, and forming a noble conclusion to the whole piece.

With regard to כִּי ver. 6*c*, see § 330 *b*; שִׁצְּךָ, ver. 8, for שִׁטְּךָ simply on account of the paronomasia.

Ver. 11 instead of אֲבָנַיִךְ read גְּרֹר—אַדְנַיִךְ ver. 15, according to the complete expression Ps. cxl. 3.

4. *Israel's sins and its salvation.*

Ch. lv.—lix.

As in the case of the middle and largest section of the previous book, one special matter is separated from the various subjects dealt with, and at the close of the third is treated in a sub-section (see pp. 268, 279), so here likewise. In this instance it is the exhortation with reference to the still prevailing sins of the nation, without which the great salvation, which is now so plainly promised, cannot come. And as our prophet thereby approaches that great matter which he has specially upon his heart, he makes use of this place to treat it exhaustively in all its bearings. Accordingly as he everywhere gives prominence to the great contrasts of the existing condition of things, so here it is specially, on the one hand, the sins of the people of the present time in all their grievousness and multitude, and on the other, that great salvation of the future, so sure in its divine certainty, which he sets over against each other in this great admonitory discourse.—For without a real amendment of the people this salvation, notwithstanding its present divine nearness, cannot come: as therefore the necessary reconciliation of these contrasts is on the part of the people the profoundest repentance and a return to the commencement of a better life, the prophet accordingly here endeavours to effect this result by means of the most urgent and yet most affectionate admonition. And because he well knows what a serious admonition is here needed from various points of view, he selects in this case also many utterances of earlier prophets and weaves them into his own discourse in order to meet that necessity. He begins the admonition first with a piece of three strophes quite in his own style, and starts with his admonition from that exalted standpoint to which he had last raised his entire subject, and in equally exalted words, lv. 1-lvi. 8; he then begins it again in the words of an older prophet against idolatry as the enemy from without, lvi. 9—lvii. 20,

and he begins it thirdly with the words of a more recent prophet against the most grievous internal transgressions, lviii., lix., and at the end of each of these three divisions of three, three and five strophes, he brings back the discourse with tact to the divine salvation which is offered. These are the three divisions of the lengthy discourse which must be carefully observed.

(a) Israel's sins and its salvation according to our prophet's admonition.

Ch. lv. 1—lvi. 8.

lv. 1.

1 O whosoever is thirsty—come ye to the water, and whoever hath no silver come ye buy and eat! | and come ye buy without silver, and without price wine and milk! || wherefore will ye weigh silver for what is not bread, and your savings for what cannot satisfy? | hearken hearken unto me—and eat ye what is good, and your soul delighteth itself in plenty! || incline your ear and come unto me, that your soul may live, | then do I make with you an everlasting covenant—the favours of David the imperishable ones! || Behold a lawgiver of the Heathen I made him, | a prince and commander
5 of the Heathen: || behold people whom thou knowest not thou wilt call, and people who never knew thee will come unto thee | for the sake of Yahvé thy God, and for Israel's Holy One because he glorifieth thee. || —Seek ye Yahvé while he may be found, | call him now while he is near! || let the unrighteous forsake his way, and the man of worthlessness his thoughts, | and turn unto Yahvé that he may have mercy on him, and unto our God because he pardoneth abundantly! ||

At first the admonition begins in general terms, lv. 1-7, and then recurs to promise, vv. 8-13, but ends provisionally with a special admonition occasioned by those times, lvi. 1-8.—The general admonition begins with noble words, which quite remind us of the Gospel of John, calling upon the people to make their own that true life so freely offered, in order that he who offers it to them may conclude with them the new eternal covenant, the purport of which on Yahvé's part is the promise to give eternally to the whole nation favours of all kinds as gloriously as previously to the individual Davîd, vv. 1-3; as the latter became by Yahvé's help the ruler of the nations, they also shall become the same, vv. 4, 5; lxi. 5 sq.; Ps. xviii. 44 sq. This

2.

For my thoughts are not yours, | nor your ways mine, saith
" Yahvé: || as the heavens are higher than the earth, | so are
my ways higher than yours, and my thoughts than yours. ||
10 For like as the rain and the snow cometh down from heaven,
and returneth not thither, | but watereth the earth and
maketh it fruitful and budding, and giveth seed to the sower
and bread to the eater: || so will my word be that goeth out of
my mouth, it will not return unto me empty, | but it doeth
that which I please, and is successful in that for which I have
sent it! || — For in joy ye will go forth, and in peace ye will
be led; | the mountains and hills will break out before you into
shouting, and all the trees of the field clap the hand: || instead
of the brier will come up cypresses, instead of the nettle will
come up the myrtle, | that it may be unto Yahvé for a name,
for an everlasting indestructible sign. ||

lvi. 3.

1 Thus saith Yahvé: keep ye morality and do righteous-
ness! | for near is my salvation to come, and my righteousness
to be revealed; || happy the man that doeth this, and the son
of man that layeth fast hold on it: | he that keepeth the
Sabbath not to profane it, and keepeth his hand to do no evil! ||
And let not the stranger-born who joineth himself to Yahvé
say thus, "Yahvé will surely separate me from his people!" |

is precisely the favourable opportunity for obtaining the divine favour and pardon, vv. 6, 7.—It is true, to many it may now appear incredible that so great a salvation should really come as is now offered; but no true salvation can be too great for Yahvé, only let him who promises it be trusted! vv. 8, 9. The true divine word is like rain which when it falls from heaven cannot be otherwise than effective and refreshing, xlv. 23; so this Logos, when it has once gone forth from Yahvé, will likewise necessarily, like a highest servant of God, successfully execute the divine will, vv. 10, 11. What this will is, has been previously fully explained everywhere by our prophet: it is especially the redemption and fresh awakening of Israel to its present vocation; it is then immediately mentioned, that as gloriously as is previously xli. 17 sq. and elsewhere described will be as a fact the return of Israel to the holy land through the desert, as an eternal memorial of the manner in which Yahvé leads his people, vv. 12, 13.—Whoever from this time henceforth sincerely holds fast the necessary eternal laws of Yahvé, *e.g.*, the law of the Sabbath according to the decalogue, will be welcome and

nor let the eunuch say, "surely I am a dry tree!" || for thus saith Yahvé to the eunuchs: "they who keep my Sabbaths and choose that which I delight in, | and lay fast hold on my covenant: || to them I give within my house and my walls a memorial and a name which is better than sons and daughters, | an eternal name I give to him which is indestructible!" || And the stranger-born who join themselves to Yahvé to serve him, and love Yahvé's name to become servants to him: | "whosoever keepeth the Sabbath not to profane it, and they who lay fast hold on my covenant: || them I bring to my holy mountain, and make them joyful in my house of prayer, | their whole burnt offerings and other sacrifices are acceptable upon mine altar, for my house will be called the prayer-house for all the nations!" || saith Lord Yahvé, who gathereth the dispersed of Israel; | I will still gather others, to his gathered ones.

blessed in the new community which is now to be established, no further distinctions and separations being valid for the future; foreigners-born, *e.g.*, and eunuchs whom the Pentateuch, *e.g.*, Deut. xxiii. 2, excludes, shall no more be excluded: the eunuch, if he only keeps those chief commandments, may not only share in this community but also may found an eternal monument which may more than console him over the want of children; and the foreigner-born, *e. g.*, Babylonian, Egyptian, who is only willing from pure love to cleave to Yahvé, is as welcome as a native in the new temple which is not to be confined to Israel lvi. 1-8. Both instances plainly allude to definite circumstances of those times, when many foreigners desired to join those who were returning home, xiv. 1, and on the other hand, not a few Israelites (as is narrated of Daniel) might be eunuchs as serving in the Babylonian court.

The words about David, lv. 4, 5, are very important. The prophet may have had a very old poet before him; the word נָגִיד itself is unused by him elsewhere, nor does any other prophet, apart from Jer. xx. 1; Ezek. xxviii. 2, use it before the author of Daniel. The word עֵד is certainly ancient: for it is evident that it cannot here signify a *witness*. It must mean, according to the archaic language employed for oracles, much the same as *imperator*, when used as an agent with regard to עַדוּת, comp. *Antiquities*, p. 167 (142). It is evident that there is no other reference here than to the actual historical David and the great significance of his history: the transition from him to his ideal counterpart in the future, *i.e.*, the Messiah would, it is true, not then have been far to seek; still, it is equally significant here that our prophet should rapidly at once turn to his people alone without making that transition, and is sufficiently explained by what was said above, p. 227.

The language, lv. 10, 11, is very important as showing that the *Logos*

could be thus early spoken of, comp. *Geschichte des Volkes Israel*, V, 55. As הצלית can also be referred to man, this last clause could be rendered: *and prosper him whom I sent, i.e.*, my servant, xlii. 19. The meaning adopted in the translation, however, suits the structure of the verses better: and the sense of this whole context points ultimately to it as the correct one. We might, again, translate the clause thus: *and he prospers whom I sent;* but after all such a clause would not accord with the structure of the members and the natural flow of the discourse.

(b.) Israel's sins and its salvation according to an earlier prophet.

Ch. lvi. 9—lvii.

This piece forthwith commences in quite a different way from any other piece of this prophet's, and after careful examination, there is no room to doubt that he here from the commencement to the second half of the 11th verse of chapter lvii. quotes the words of another and also earlier prophet; for just as certainly as from the words הלא אני מחשה to the end of the piece our prophet's hand can again be traced in every word and indication, so certainly all the words up to that point, point as regards their linguistic characteristics, meaning, and historical reference, to a prophet of an entirely different age. We find here a complaint with regard to the shepherds, or heads of the nation, with regard to the righteous who perish through their fault, with regard to the Kanáanite idolatry, uttered in a form such as a prophet in the Holy Land itself could use only while the Davîdic kingdom was standing. In fact, one might suppose that we have here a prophet from the Kingdom of the Ten Tribes even, were it not too true that under Manasseh an exactly similar state of things had arisen also in Yuda. At all events the moral condition of the kingdom as it is here described was so lamentable, the form of the censure is so hopeless, scornful and bitter, that we are transplanted into the times of Manasseh or those immediately following his death; and the piece in reality bears the greatest similarity with the earlier pieces of Yéremyá. As from lvi. 9

to lvii. 4, a whole strophe is occupied with a re-echoed quotation similar to Jer. v. 7-9, 29; ix. 8, the whole piece must have been taken from a larger piece of several strophes. It is evident from lvii. 11-13 that our prophet quoted it here simply in order at a suitable place to say something against the Heathen idolatry, there being still some, according to ch. lxv. sq., who inclined to this superstition: and it was precisely on such subjects that the earlier prophets had spoken with such unrivalled truth and force, so that a prophet of this later age could hardly do better than reproduce their best words; the previous ver. 8 also has the appearance of being a quotation from an earlier prophet.—The further history of the piece is discussed above, p. 252 sq.

1.

—*All ye wild beasts of the field!* | *come to eat, all ye beasts of*
10 *the forest!* || *his watchmen are all blind without discernment,*
they are all dumb dogs which cannot bark, | *snoring lying down*
drowsy. || *Yet the dogs are of shameless greediness, they know not*
how to be satisfied: || *and those are shepherds who know not how*
to be wise, they all follow their own way, each for his advantage
without exception, || "*come let me take wine that we may sup*
strong drink! | *and the morrow let it be the same, very exceedingly*
lvii. *great.*" || *The righteous perisheth while no one layeth it to heart,* |
1 *and the kind people are taken away—without any one considering*

The *first* strophe describes at first, as far as lvii. 1, strictly only the hopelessly corrupt condition of the heads of the nation, and not until ver. 2 does it prepare by a happy turn for the transition to the censure of idolatry. They who as shepherds and watchmen of the nation ought to look after the welfare of their flock, have so entirely neglected their office, like fat, sleepy dogs which have become blind and dumb, that nothing can be done but immediately to invite all wild animals from abroad [the barbarians] to lay waste the vineyard without fear of molestation, ver. 9, exactly like Jer. xii. 9: and just as such dogs are nevertheless shamelessly greedy when it is a question of feeding, so those watchmen are so absorbed simply in their own greed and gormandizing, being absolutely without higher wisdom, that the few righteous who remain uncontaminated by the disease of the age are carried off without any one giving much heed to it or being distressed at

that from before the evil the righteous is taken away. ||—*May he go in peace!* | *may they rest on their beds who went their own right way!* || *But ye come ye hither! sons of the enchantress,* | *seed of him who committed adultery and she committed whoredom:* || *at whom do ye make yourselves merry? at whom do ye make wide the mouth stretch out the tongue?* | *are ye not the children of transgression the seed of lies?* ||—*they who are enflamed hard by the terebinths—under every green tree,* | *who slay the children in the valleys—under the clefts of the rocks;* || *by the little stones of the valley is thy stone, they they are thy lot;* | *to them also thou pouredst out drink offerings, thou broughtest a gift: should I for these things be contented?* ||

2.

Upon a high and lofty mountain didst thou set thy bed, | *thither also didst thou go up to bring a sacrifice;* || *and behind the door and the post didst thou set thy memorial:* | *yea faithless to me thou uncoveredst and wentest up,—didst widen thy bed and didst choose for thee from them,* | *thou lovedst their bed, thou didst view the hand!* || *and didst wander to Móloch with*

the causes of the great calamity, ver. 11—lvii. 1, comp. xxii. 13, and Ps. x. 1-11, probably from the same time. And certainly to those who are now thus dying, their rest in the grave may willingly be granted. *Requiescant in pace!* but you who bring them down to the grave, you who, at the same time, defile yourselves with all foulness of unfaithfulness to Yahvé, like a progeny begotten of adulterous parents and sorcerers, you I summon before the bar of divine arraignment! vv. 2, 3, namely, to tell me whether, since you desire to defend yourselves against the truth and its prophets by means of the most unseemly mockery, it is not yourselves who deserve this mockery as children of sin and lies, who everywhere present both the most licentious and the most cruel of sacrifices, yea (such is your folly!) who worship mere stones such as may be found in any valley (*Baitulia*) and connect their stone, *i.e.*, their die, their lot and wealth and fate with them: can that remain unpunished? vv. 2-6. Ver. 5 after i. 29; Deut. xii. 2; Jer. xix. 5 *et al.*; ver. 6 after Gen. xxviii. 18; xxxv. 14.

2. In a similar strain the discourse proceeds: There remains no place where thou (Ssion) dost not set up thy idols, or which thou dost not honour with embassies, no pains which thou dost not take for such ludicrous purposes: gods without number are worshipped with impure rites, both on the lone mountains and in the house (Penates), and the latter also with the most licentious customs, and even beyond the confines of the country costly presents are sent to all possible gods, to Móloch (the God of the Heavens) as well as to the gods of the underworld, while all the time all these

oil—and didst increase thy ointments, | *and didst send forth thy ambassadors far and wide—and wentest down even unto hell;* ||
10 *by thy many ways thou becamest weary—thou saidst not "it is desperate!"* | *thou foundest that thy hand was yet alive—therefore thou wast not exhausted!* || *—And at whom wast thou afraid and didst thou fear that thou liedst and rememberedst not me, didst not lay it to thy heart?* | is it not I who am silent—and now a long time? and me wilt thou not fear? || I make known thy justification: | yet thy works—they will not profit thee! || when thou complainest let thy idol-crowds deliver thee! but all of them wind carrieth off a breath taketh away: | yet he who trusteth in me will inherit the land and possess my holy mountain. ||

3.

Yet it is said "make ye smooth make ye smooth, make plain the way! | lift the stumbling-block out of the way of
15 my people! || For thus saith the High and Lofty One, who is enthroned for ever and who is called the Holy One: | high and holy I dwell; yet the contrite and lowly—revived must be the spirit of the lowly, and revived the heart of the contrite; || for

pains vainly spent upon such false gods fail to alarm the infatuated ones as long as they can only move a finger, vv. 7-9, comp. Jer. ii. 25. And then finally—from fear of whom is all this toil and trouble, this greatest perversity and unfaithfulness to Yahvé? is not Yahvé alone to be feared, he who has so long beheld this wretched state of things (xlii. 14; lxv. 6, 7), who proclaims his grace and justification to all, whilst no idol can help in the time of need, but itself falls before every breath, vv. 11-13, after ch. xli., xlii. and lvi. 7-8. But,

3, ver. 14, reverts the discourse to the commencement, there is now heard the promise of the approaching victory of Yahvé, after xl. 3, 4. For he who as holy dwells in an inviolable height, is still, on this very account, also the gracious One who delights to accept those who are contrite in the dust of the earth, since he as the creator cannot allow the downcast souls wholly to pass away and thus have the end of creation frustrated, vv. 15, 16; lxvi. 1, 2; comp. Gen. viii. 21. He must, indeed, punish Israel: yet since he has now also seen the better ways, the patience and endurance of his servant, liii. 1 sq., he who has created human thanksgiving and praise as the best fruit and the noblest offering of the lips (without doubt after older passages, such as Hos. xiv. 3; Prov. x. 31, comp. above xliii. 21), promises to Israel in general and particularly to all the penitent great and general salvation, vv. 17-19, comp. xlv. 24. But it cannot again be sufficiently insisted upon here at the close, that such lofty promises have not the slightest reference to those who continue

not for ever will I strive, nor will I always be wroth, | for the spirit will fade away before me, and the souls which I have created. || For the guilt of his covetousness I was wroth and smote him, hiding myself and being wroth, | and because he walked frowardly in the way of his own heart: || his ways have I seen—and will heal him, | and I will guide him, repay comforts to him and his mourners; || He who created the fruit of the lips | "peace peace to him that is near and to him far off!" saith Yahvé, "and I heal him." ||—But the wicked are as the tossed sea: | for to rest it is unable, and its waters toss up mire and dirt. || No peace (saith my God) for the wicked! ||

in the commotion of impure passions and desires, vv. 20, 21, like xlviii. 22.

The word חַלְקֵי, ver. 6, is from חֶלֶק or from חֵלֶק=חֵלֶק, 1 Sam. xvii. 40, a kind of exposed smooth stone, with which acc. *Antiquities of Israel*, p. 158 sq. (135) idolatry was committed. The word is chosen on account of the paronomasia: this prophet exhibiting in his language, in contrast with the later one who quotes him, a good deal of art and elegance.

The *hand*, ver. 8, in quite a different sense from lvi. 5, is used euphemistically for another member, the connexion of the words pointing of itself to this impure reference; with regard to כרת, see on xliv. 14.

The sentence, ver. 11, with which our prophet again resumes the discourse, supplies the best confirmation of the observations on xlii. 14, and shows that the original reading in that passage may have been החשיתי מעולם הלעולם.

ואת, ver. 15, like ver. 12, acc. § 277 *d*, for Ezek. xvii. 21 also shows that subsequently the *vav conseq.* is not absolutely necessary; לִי with the *inf.* acc. § 237*c*.

(*c.*) *Israel's sins and its salvation according to a later prophet.*

Ch. lviii., lix.

The larger part of this discourse, the subject-matter of which has a character of its own, does not exhibit the features of our prophet's style, the words lviii. 12; lix. 21 being almost the only ones reminding us of him. The language resembles rather that of Hézeqiél, and the piece may have been written by a younger contemporary of his when the nation was still living in exile. From the work of this younger prophet our author evidently borrowed occasionally at other times: but he here adopts a larger piece from him almost without alteration, in which he spoke on some special occasion with severe censure

concerning the great impenitence even of those who had then been long hopelessly groaning under the calamities of the destruction of the kingdom. It is possible that the members of the community in which the prophet lived solemnized at some time a special fast-day, in consequence of the troubles of the time and our prophet's summons, but inasmuch as their expectations were not immediately fulfilled, they besieged the prophet all the more eagerly and urgently with questions and demands. Starting from this incident, the discourse at first directs in two strophes simple and severe censure against those who boasting of certain fast-days which had not even been properly observed, demanded in the midst of their sins an early approach of the divine salvation which had been promised by the ancient prophets. In the next two strophes his discourse dilates upon the present most mournful condition of the despairing mind of the nation generally: and the prophet's word is on the point of becoming a general confession of sin and closing therewith, when in a final strophe for the first time it rises completely to its prophetic height and rapidly closes with the prospect, that in the most violent storms of the divine judgment, which are now arising in the wide world quite without Israel's interference, in the end there will still come a pleader, advocate (Germ. *Rechter*) for Israel, lix. 15*b*-20. This is the earliest hint of a Kyros, probably much earlier than that of the piece explained *ante* p. 233 sq.

1 *a*.

lviii.

1 *Call with the throat unrestrained, like a trumpet lift up thy voice,* | *and make known to my people their transgression and to the house of Yaqob their sin:* || *although they day by day inquire of me, and desire to know my ways,* | *as if they were a people who worked righteousness, and never forsook the morals of their God;* || *they ask me concerning the righteous judgments, they desire the approach of God:* | *"wherefore did we fast yet thou sawest us not, chastised ourselves yet thou knowest it not?"* || *but when ye*

fast ye follow your business, | and enforce all your labours; || but for strife and contention ye fast, and to smite with wicked fist: |
5 *ye do not fast now to make your voice heard on high! || Will*
" *such be a fast in which I take pleasure, a day when men chastise themselves? || what? that they bow their head like rushes, and lie in sackcloth and ashes— | wilt thou call that a fast, and a day of acceptance with Yahvé? || is not this a fast that I take pleasure*
" *in: that ye loose the bonds of wickedness, that ye burst the cords of the yoke, | and let the oppressed go free, and unfetter every yoke? || is it not that thou dealest thy bread to the hungry, and bringest the miserable homeless ones into thy house, | when thou seest one naked that thou clothest him, and that thou withdraw not thyself from thine own flesh? ||*

2.

Then will thy light break forth as the dawn, and thy health spring forth speedily, thy right goeth on before thee, and the glory of Yahvé will bring up thy rear; || then wilt thou call and Yahvé answer, thou wilt cry and he will say "here am I!"; | —if thou removest out of the midst of thee

1. The expected blessing according to vv. 1-4 cannot come from the fast-days simply because they are not observed in their true spirit, but only as an outward means of obtaining the desired salvation as payment for them, and are therefore for that very reason kept with secret distaste and repugnance, inasmuch as the secular labours which are outwardly supposed to be laid aside are not in reality given up even for the short period of the solemnity, but, on the contrary, the employers seek to recover by their servants what they think they have themselves lost by their own abstinence from work, and thus they fall into contention and strife precisely when the design was the exact opposite. Here there is lurking, therefore, only in another form and in much greater force, the very sin which it was desired to put away: a circumstance which leads the prophet to make the telling and exhaustive treatment of the difference between true and false fasting, vv. 5-9. The *wicked bonds*, ver. 6, when men who are placed under others are treated by them purely as instruments for obtaining material advantages, without any regard for their dignity as men and the good of their souls; *every yoke* of that kind ought before anything else to be broken.

2. Only then, when such tyranny (one of the worst forms of it conceivable) and with it hypocrisy (by which it is pretended to keep the Sabbath very zealously and yet money matters simply are pursued with real zeal), as well as the stretching out of the finger (which is here probably not mockery, as, for instance, lvii. 4, but the mistreatment, or the smiting of the servants, comp. vv. 4, 13) and the sometimes quarrelsome, mischievous, and sometimes purely

the yoke, the stretching out of the finger and evil-speaking, ||
10 *if thou bestowest thy pleasure on the hungry, and satisfiest the fainting soul:* | *then thy light beameth forth in obscurity, and thy darkness is as the noonday,* || *Yahvé guideth thee continually, and satisfieth in burning fever thy desire and maketh strong thy bones,* | *so that thou shalt be as a watered garden, and as a water-spring whose waters deceive not,* || *and by thee will ancient ruins be restored, the destructions of generations past thou settest up again,* | *so that thou art called the breach-builder, the restorer of inhabited roads;* ||—*if thou holdest back thy foot from the Sabbath, not doing thy business on my holy day,* | *and callest the Sabbath a delight, that which is holy to Yahvé, honourable, and honourest it so that thou pursuest not thine own affairs, followest not thine own business nor makest words:* || *then wilt thou delight thyself in Yahvé, and I cause thee to drive over the high places of the land, and cause thee to enjoy the inheritance of thy father Yaqob! surely the mouth of Yahvé hath spoken it.* ||

3.

lix.
1 *Behold not too short is Yahvé's hand to help,* | *nor his ear too heavy to hear:* || *but your transgressions separated you long since from your God,* | *and your sins withdrew the face from you so that he heard not.* || *For your hands are defiled with blood, and your fingers with transgression,* | *your lips spoke lies, your tongue is noisy with perverseness;* || *there is no one who preached uprightly, and no one who judged according to truth:* | *trusting in vanity*

hypocritical speaking (as on the Sabbath) (ver. 13, comp. xxxvi. 5; Hos. x. 4), are put an end to and every truly good deed no longer consists in mere words,—only then will all the signs of salvation as fully described above be realized, as is explained vv. 8-14 in a series of three conditional sentences; ver. 8 after lii. 12; with ver. 12 comp. lx. 15; lxi. 4; xxxii. 14; ver. 14 from Deut. xxxii. 13.

3. But apart from this special case, what is there further to hope for in the present gloomy time when the general national misery is so long continued in the ruin of the kingdom? will the great promises of salvation uttered by the ancient prophets on that account not be fulfilled? By no means! For Yahvé is strong enough nevertheless to accomplish the salvation of Israel, which is part of his plan in conformity with higher reasons (which are sufficiently explained ch. xl.-lvi. also). Just as true as it is that that God whom this Community has nevertheless once and for ever acknowledged as the only true one and to whom it is for ever bound, has not changed either as regards the

and speaking nought, conceiving misery and bringing forth
iniquity! || *—Cerasts' eggs they hatched, and spiders' webs they*
weave: | *he that eateth of their eggs will die, and that which is*
crushed breaketh out into an adder; || *their webs serve not for*
clothes, nor can one cover himself with their creations: | *their*
works are works of mischief, and the deed of wrong is in their
hands; || *their feet turn to evil, and they hasten to shed innocent*
blood, | *their thoughts are thoughts of mischief, violence and ruin*
are in their highways: || *the way of peace they know not, and no*
justice is in their tracks, | *their paths they make for them crooked*
every one who walketh thereon knoweth not peace. ||

4.

Therefore judgment remained far from us, and justification
reacheth us not: | *we wait for light—but behold there is dark-*
ness, for sunshine—in gloom we walk, || *we must feel for the wall*
like the blind, and feel for it as the sightless, | *we stumble at*
midday as if it were twilight, among the healthy as if we were
dead; || *we all growl as bears, and as doves we coo continually,* |
we wait for judgment—but it faileth, for salvation—it is far from
us. || *For many are our transgressions before thee, and our sins*
witness against us: | *for we are conscious of our transgressions,*

power or the inclination to help, so it is equally certain that hitherto it has been only the numerous transgressions of the Community of Israel herself which have delayed the salvation promised by the earlier prophets, as is now described in this strophe, vv. 1-8, with great fulness and definiteness, with reference to the numerous other transgressions of individuals, under a great number of expressive figures, and yet after all only as it were under one terrible figure answering to the strict truth of the case. The ancient figure, ver. 4*d*, comp. xxxiii. 11, is simply adorned with new ones of a similar meaning, vv. 5, 6, in order at the end to fall back into language without figure, vv. 7, 8. So far as the thing itself is concerned, the later prophet had already said the same, l. 1, 2, with reference to these words of ver. 1, but how entirely different in its whole effect is the description of our somewhat older prophet. But as he had now in this strophe spoken of the people of his time as if he did not belong to them, he gives a more general turn

4. to the thought in the following strophe, including himself within its reference, so that the discourse, vv. 9-15*a*, passes, by an unconscious transition, into a confession which the prophet makes in the name of all, the burden of which amounts to the same as what had been said in a similar manner only in another connexion, xlii. 18-25, and then liii. 1-6, though it here finds, nevertheless, quite a different expression. Nothing could be truer

and our iniquities we know: || *being unfaithful and denying Yahvé, and turning aside from the way of our God,* | *talking of oppression and revolt, conceiving and uttering lying words out of the heart!* || *and morality is driven back, and righteousness remaineth afar off,* | *yea truth stumbleth in the* 15 *street and uprightness cannot find entrance,* || *and truth was absent, and he who departeth from evil was left alone.*

5.

This Yahvé saw and it seemed to him bad that there was no judgment; || *he saw that there was no one, and was astonished that there was none who assisted:* | *so his own arm helped him, and his righteousness it upheld him;* || *and he put on righteousness as a coat of mail, and the helmet of victory on his head,* | *and put on garments of revenge as a cloak, and wrapped himself in a war-robe in zeal.* || *According to the deeds so will he repay, fury to his oppressors, the deed to his enemies,* | *to the coasts will he repay the deed,* || *that Yahvé's name may be feared from the west, and from the sun-rising his majesty:* | *for it will come as* 20 *a rushing stream which the breath of Yahvé driveth up,* || *will come for Ssion as redeemer, and for those converted from transgressions in Yaqob, saith Yahvé.* ||—But I—this is my covenant with them (saith Yahvé): my spirit which resteth upon thee and my words which I have put in thy mouth, | will not depart out of thy mouth and the mouth of thy seed and the mouth of the seed of thy seed (saith Yahvé)—from henceforth and for ever.

than this description of a gloomy half-hearted condition, in which the multitude feels and laments what oppresses it but is nevertheless unable by moral effort to acquire higher courage and true freedom, whilst the justice and salvation which are desired gradually disappear precisely under this blind and languid brooding, and sin increases with surprising rapidity in the gloomy vacancy. Ver. 12, just like Ps. li.

5. But he who cannot endure this condition of indecision — Yahvé — helped himself in his own way (when no Messiah from Israel either came to his assistance as a fellow-helper) by means of the present general wars, in which he as the final judge over all put on, as it were, the full equipment of war in order to set up righteousness again, vv. 15 *b*-17: thus a new time is at hand simply through Yahvé's hidden and mysterious operation as it is about gradually to develop itself, bringing the mighty ruin of Heathenism by the universal judgment and redemption of a renovated community of the true religion, vv. 18-20, in the end from no other reason than that the religion

which has once been established in the ancient Community must not perish, ver. 21, after xlii. 1-4; lxiii. 11. The world-storms intended, ver. 17, which have already begun, are those which are described above, xli. 2, sq., and often elsewhere, just as in vv. 18, 19 the former descriptions of ch. xli. sq., and in ver. 20 those of ch. xlviii. sq. recur again: still the complexion of the discourse is here as far as ver. 20 sensibly quite different, and the brief, rapid, conclusion, ver. 20, is, as regards its ultimate meaning, very much like the opening of a lyric of a little earlier date, Ps. lxxiii. 1. Precisely into these last words, ver. 20, all that was most important in the entire piece has been compressed. In ver. 21, on the other hand, our later prophet appears again in the words which are only loosely connected.

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lviii. 12, instead of בָּנוּ it is more correct, according to the context, to read בִּנְיָן; מִן with the passive according to less frequent usage § 295 *c*.

lix. 10 אשמן acc. § 162 *b*; דהגה ver. 13, in its primary meaning, *to project*, xxvii. 8, comp. ver. 4, hence to speak, to sound forth, ver. 3, Sansk. *vjâhri*; שלל, ver. 15, appears to be used by this author in the sense of *to be made bare of*, that is, *to be left alone*, and therefore *to be rare*, like חָסֵר מפגיע, ver. 16, xlvii. 3, is fully explained by סומך, lxiii. 5, rendered correctly by *ἀντιλαμβάνεσθαι* in the LXX. The verb יבוא, ver. 19, can only refer to שֵׁם יי, ver. 18, comp. xlviii. 18, and then the expression xxx. 27, 28, is very similar as respects the figure also. But in that case *the coming of the redeemer*, ver. 20, is equivalent to the coming of the name or the majesty of Yahvé, so that he himself appears as the only redeemer, which is indeed the meaning of all the words of this strophe, and which is also explained further in the words of the prophet, lxiii. 1-6. So irresistibly will he come, casting down all opposition before him, just as a bursting stream, driven by a storm of Yahvé's, casts everything down before it.

In conclusion, it may be seen vividly from lviii. 2, how maliciously a man who at that time was deemed a prophet was tortured by importunate members of the Community, to get him to give his opinion with regard to the dark things of the future, as to the time when and the way in which Israel would be delivered. When afterwards the things which were descried actually approached, but there was no higher confidence rightly to understand them, the prophets have to speak in quite a different way, as we perceive from xlv. 11.

5. *The glorified Ssion.*

Ch. lx.

Thus then the approaching great salvation of Ssion, which was mentioned lix. 20, once more comes forward in a special lyric, which forms the exact counterpiece to the lyric on the fall of Babel, ch. xlvii., and closes this book in a style of grandeur. According to all appearances, it is the most

characteristic lyric of our prophet in which he aims to present the noblest antithesis to that on Babel. It is quite in the style of a lyric of triumph and rejoicing, the higher voice simply confirming and closing all that has gone before in a final hint, ver. 22. As in the first strophe it starts from the light which bringing salvation will shine more brightly over this place than anywhere else (iv. 5, 6), vv. 1-4, so it closes with the thought that this light will then last for ever, vv. 19-22, whilst of the middle strophes the second gives special prominence to the restoration and complete revival of the *Temple* with all its services, the third to the new decoration and glorification of the *holy city*, and the fourth to the new majesty of the *kingdom* and the government. The character of the strophes is like those of ch. xlvii., only that we have here one more.

Lx. 1.

1 Arise give light! for thy light cometh,
and Yahvé's majesty beameth forth upon thee.
For behold darkness covereth the earth, and fog-clouds the nations:
but over thee Yahvé will beam forth, and his majesty appeareth over thee,
and nations go then to thy light,
and kings to the brightness of thy beaming.
Lift up round about thine eyes and see: they all assemble themselves they come to thee:
thy sons come from afar, and thy daughters are borne upon their arms!

2.

5 Then wilt thou see—and be bright, and thy heart will throb and be enlarged,

1. The first thing, vv. 1-4, is that the radiant majesty of Yahvé (in the ark of the covenant), together with the exiles (according to xlix. 18) will come again to Sion, whereby there arises there a light which outshines everything far and wide and attracts everything to it. Being thus restored, Sion becomes

2. animated and bright with joy (lxvi. 14; Jer. xxxiii. 9) at the sight of the Heathen streaming in from all sides (comp. Ps. lxxxvii) to the restored

that the wealth of the sea turneth itself to thee, the treasures of the nations come to thee;
that a multitude of camels covereth thee,
dromedaries of Midyan and Æpha—all come from Sheba,
bearing gold and incense and spreading abroad Yahvé's praises;
that all the flocks of Qedar assemble themselves to thee, Nebayoth's rams serve thee,
they ascend acceptably upon mine altar—and the house of my glory I glorify.—
Who are these that fly as clouds, and as doves to their windows?
—Yea, for me the coasts wait, and the ships of Tarshish first,
to bring thy sons from afar, bearing their silver and gold;
for the name of Yahvé thy God, and for Israel's Holy One because he glorifieth thee.

3.

10 And aliens build thy walls, and their kings serve thee:
for in my wrath I smote thee, and in my favour I love thee again.
And thy gates stand open continually, day and night unshut,
to bring unto thee the treasures of the nations, and their kings led in triumph:

Temple to honour the true God with rich gifts and sacrifices, ver. 5, both from the land, therefore specially from the East, or Arabia, vv. 6-7, and also from the sea, or from the West, in great fleets, which when first seen in the distance as they approach in full sail upon the ocean look of uncertain shape, like clouds, or doves flying to their cotes, until they get nearer, and to the joy of the spectator permit their purpose to be seen, vv. 8, 9; xlii. 4. But since Ssion now, however great it formerly was, lies in ruins together with the Temple

3. this stream of Heathen and their gifts, on account of which the gates must always stand open, will serve especially in the restoration of the extensive walls and the worthy ornamentation of the holy city, whilst, should it be necessary, the rebellious are chastised either by the sword, as in David's time, or by other more miraculous punishments from above (Zech. xiv. 17), vv. 10-14, comp. xlv. 14 for ver. 11; ver. 13 like xli. 18.

for the nation and the kingdom which serve thee not perish,
and the Heathen—they will be dried up.
The glory of Lebanon will come to thee, the cypress the plane and the box-tree together,
that I may glorify the place of my sanctuary, and honour the place of my feet;
and crouching go unto thee the sons of thy tormentors, and all thy contemners do homage at the soles of thy feet,
for men call thee "Yahvé's city," "Ssion of the Holy One of Israel."

4.

Instead of being forsaken and hated, without travellers,
I make thee an everlasting pride, a joy of all times;
and thou suckest the milk of nations, and the breast of kings wilt thou suck,
to know I am Yahvé thy helper, and thy redeemer Yaqob's Strong One.
Instead of brass I bring gold, and instead of iron I bring silver,
and instead of wood brass, and instead of stones iron;
and I make peace thy magistracy, and righteousness thy rulers,
no more will injustice be heard in thy land, violence and destruction in thy borders,
and thou callest thy walls "salvation," and thy gates "renown."

The special reference here, ver. 13, to the cedars and similar trees of Lebanon is a plain allusion to the splendid buildings of the earlier city which were then in ruins, comp. *History of Israel*, III 29 (IV 340). It was accordingly customary formerly to speak of Jerusalem, partly facetiously and partly boastfully, as itself a Lebanon, comp. Vol. III, 184. And generally

4. everything will be perfect in this kingdom: instead of the present contempt, desolation, and poverty there will prevail honour, plenty, and wealth, even by the instrumentality of worshipping kings; instead of unrighteousness, which in earlier times ruined the kingdom, so great stability and happiness that the magistracy and princes, walls and gates, can receive new and corresponding names therefrom, vv. 15-18, comp. lxi. 3, after Ezek. xlviii. 35. This strophe therefore treats specially of the aspect and the entire

5.

No more wilt thou have the sun as daylight, neither as brightness will the moon give thee light,
but Yahvé will be to thee an everlasting light, and thy God thy glory;
20 no more will thy sun go down, nor thy moon wane:
for Yahvé is unto thee an everlasting light, and thy mourning days come to an end.
And thy citizens are all righteous, they will inherit the land for ever,
as the shoot of my culture, as the work of my hands to glorify me;
the least will become a thousand, and the smallest a strong people:
I Yahvé will hasten it in its time.

character of the kingdom as far as it assumes a form of government and public constitution. But

5. how insufficient after all are language and descriptive details to set forth a salvation and perfect condition of things which infinitely transcends all that has before been experienced! If it must nevertheless be described in conclusion in comprehensive terms, it may be said, that it is a salvation which, superior to sun and moon, never declines, being founded upon universal righteousness, the first condition of all lasting possession, of all true renown, and by which all strength is incredibly increased and inspired, vv. 19-22. Comp. with the whole lyric ch. lvi. and many other similar passages; ver. 21 *b* after Isa. xix. 25; xxix. 23; Ezek. xxxiv. 29.

CONCLUSION OF THE TWO BOOKS.

Ch. lxi. 1—lxiii. 6.

The Prophet.

In this piece we find nothing that is essentially new; neither is there observable in it any further unfolding of the history itself. Its characteristic feature is simply that the prophet comes forward more decidedly as such, and to a certain extent explains his own endeavours, elucidates the objects of his entire book, and once more presents connectedly in more

precise language the bright hopes of the time which have been previously sketched. And inasmuch as he had elsewhere only towards the end of longer discussions referred to himself in the first person, xlv. 24; lvii. 21, and similarly in a special way xlviii. 16, we must necessarily suppose in the present case, when this is done more at length and more designedly, that he intended with this piece to conclude his entire previous work with its two books; and as a fact we find here echoes of the first book. After he had issued the first book in the first instance by itself, he connected both together by means of this conclusion. The conclusion has, as regards its place after ch. lx., similarity with the closing piece, ch. xlviii., after ch. xlvii., but in other respects it differs in its entire tone from the latter. For the prophet here explains in the first strophe the whole purpose of his impassioned activity and labours; in the second, he shows that in his inspired struggles and conflicts for the attainment of the salvation, which he has already enjoyed by happy anticipation, he can never grow weary: and to the prophet thus struggling comes from above the response, that the divine assistance is uninterruptedly engaged in procuring both the immediate salvation of Israel in the return from the captivity and foundation of the new city (third strophe), and also more remotely (as the prophet at last prophetically foresees) in the humiliation of the incorrigible enemies (fourth strophe). The profoundly agitated and yet artistically finished dramatic description of this last strophe, which reproduces a true prophetic *vision*, our prophet evidently borrows again from the work of a somewhat earlier prophet, p. 252, from which he had just before taken ch. lviii.: to no one else can the complexion of the discourse and language be referred.

Lxi. 1.

1 The spirit of Lord Yahvé is upon me | because Yahvé hath anointed me to preach glad things to the afflicted, sent me to bind up the broken-hearted, | to proclaim freedom to the

prisoners, and to the bound open air; || to proclaim a year of grace from Yahvé, and a day of vengeance from our God, | to comfort all who mourn; || to offer to Ssion's mourning ones—to give to them adornment instead of defilement, | oil of joy instead of mourning, splendid raiment instead of a despairing spirit, | that men may call them terebinths of right, Yahvé's planting to glorify himself. ||—Then they build up ancient ruins, the wastenesses of the forefathers they restore, | and repair ruined cities, wastenesses of many generations; || and foreigners stand and feed your flocks, | and aliens are your plowmen and vine-dressers: || but ye will be named "Yahvé's priests," "servants of our God" will they call you, | the treasures of the nations ye will devour, and to their majesty ye will succeed! || instead of your reproach twofold! and instead of disgrace they shall exult over their lot, | therefore in their land twofold they inherit, everlasting joy will be unto them. || —For I Yahvé love right, I hate robbery with injustice, | and I give them their reward in faithfulness, and will conclude an everlasting covenant with them, || that among the Heathen their seed may be known, and their offshoots among the nations, | all who see them know them, that they are a seed which Yahvé hath blessed. ||

1. The first strophe, vv. 1-9, really contains merely a brief repetition and plainer summary of all the hopes regarding Israel which had been described so fully above, but in this case (which is the only thing that is original) from the personal standpoint of this prophet with his exceedingly zealous and enthusiastic desires and endeavours, who feels that he is in this decisive period called and strengthened and consecrated (anointed) from above to proclaim to all as the Gospel of true consolation a still better deliverance than that of the year of Jubilee (comp. *Antiquities of Israel*, p. 492 sq. (414 sq.)) and to raise all from gloomy despair (lviii. 5; xlii. 7, 22) to true joy and from misery to true salvation, vv. 1-3; the end of ver. 3 after Ezek. xxxiv. 29 and like lx. 21; lxv. 22. But with regard to the form which the relation of the faithful Israelites to the Heathen will assume after the restoration of the city which has so long lain in ruins (lviii. 12), he speaks, vv. 4-7, somewhat more boldly and plainly than before, inasmuch as he looks upon the former as nothing less than the priests of the latter, pretty much like the relation which the Pentateuch establishes between the Levites and the other tribes: at the same time, the important reservation lxvi. 21 must be compared with this utterance. Moreover, the superiority of Israel which has just been pronounced, is after all founded only upon a higher principle to which Israel is subordinated, vv. 8, 9; the *unjust robbery* is that perpetrated by the Chaldeans, further comp. lxv. 22, 23, and with ver. 7 lxv. 14.

2.

10 I rejoice greatly in Yahvé, let my soul be glad in my God, | that he hath clothed me in garments of salvation, hath wrapped me in the robe of righteousness, | as a bridegroom adorneth himself with a wreath, and as the bride putteth on her jewels: || for as the earth bringeth forth her shoots, and as the garden causeth its plants to shoot, | so will Lord Yahvé cause righteousness and renown to shoot out before all the Heathen. ||

lxii. —Because of Ssion will I not be silent, and because of Jeru-
1. salem will I not rest, | till like sungleams her light shine forth, and her victory burn as a torch, || and the nations see thy right, all kings thy majesty, | and a new name be put upon thee which Yahvé's mouth will fix; || thou becomest a crown of glory in Yahvé's hand, | and a royal diadem in the hand of thy God. || No more shalt thou be called "The forsaken," nor shall thy land any more be called "The desolate," | but thou wilt be named "My pleasure is therein," and thy land "The Married," | because Yahvé taketh pleasure in thee, and thy land will be married; || as the young man marrieth the maiden, thy sons will marry thee, | and the joy of the bridegroom over the bride—will thy God have over thee. ||

3.

"Over thy walls Jerusalem! I have set watchmen, the

2. The prophet, who feels that such promises of divine justification and favour already succour and protect him on all sides as a new splendid garment, or adorn him as a marriage wreath (Cant. iii. 11), will give himself up to enthusiastic joy, inasmuch as he knows that their fulfilment is sure, vv. 10, 11. It is true that this promised exaltation of Ssion, which is already realized in the prophet himself, has no outward and material existence as yet, but turning in prayer to Yahvé and to the people with admonition he resolves with genuine prophetic action not to rest until her victory clearly shines forth and the rejuvenated city shall receive from Yahvé as the conqueror a new triumphal name which at present cannot even be pronounced, and shall be kept full of ravishment in his hand as the royal and regal city and the crown of his new kingdom, lxii. 1-3. New honours and accordingly new names must of themselves arise in the festive and joyous nuptial period which is now at hand, vv. 4, 5, comp. xlix. 18; liv. 1-8; the new names ver. 4 and below ver. 12 after Ezek. xlviii. 35; the idea of the name which cannot yet be at all determined by men ver. 2; lxv. 15, 16, subsequently further worked out Rev. ii. 17.

3. And as a fact it is not in vain that the prophet thus wrestles: already he hears from above also that Yahvé himself has appointed exalted spirits

whole day and the whole night continually they are not silent:" | O ye who remind Yahvé, take ye no rest, || and give him no rest | till he establish and till he make—Jerusalem a song of praise in the earth! ||—Yahvé hath sworn by his right hand, and by his mighty arm: | surely I will never more give thy corn for food to thine enemies, and aliens shall never drink thy wine for which thou hast toiled: || but they who reaped it shall eat it and praise Yahvé, | and they who gather it in drink it—in my holy courts! || —March march through the gates, make plain the way of the people! | prepare prepare the highway, clear it of stones, lift up a banner on high for the nations! || behold Yahvé hath proclaimed aloud to the end of the earth: say to the daughter of Ssion "behold thy salvation cometh! | behold his reward is with him, and his recompense goeth forth before him!" || and "A holy people," "Yahvé's redeemed" will they be called, | and thou wilt be named "A city not forsaken." ||

4.

lxiii.

1 "*Who is this coming forth from Edóm, with crimson garments from Bossra?* | *this that is glorying in his raiment, stretching himself in the greatness of his strength?*" | —*I who speak of righteousness, who am rich to help.* ||—"*Wherefore is there red on thy raiment,* | *and are thy garments as his who treadeth in the wine-press?*" ||—*The vat I trod alone, and of the nations none was with me;* | *so I trod them in mine anger, and trampled them*

(angels) to prosecute the building of the walls of Jerusalem, who zealously fill their office like good watchmen: and the prophet of his own accord prays these high angels unwearicdly to apply to Yahvé until the whole of his promise is fulfilled, vv. 6, 7, comp xlix. 16, and as regards the figure lxiii. 9; Ps. cix. 14, 15; Zech. i. 12. There then follows the most solemn promises from above of the same character, vv. 8, 9, comp. lxv. 22; only let the way be quickly suitably prepared for Him who has promised so solemnly to return in triumph at the head of his people, vv. 10-12, as xl. 3-5; in ver. 12 the conclusion of the previous strophe, vv. 4, 5, is re-echoed.

4. But what if difficulties oppose the march of the redeemed? if Edóm, *i.e.*, according to the language of this period (Ezek. xxxv.; Isa. xxv. 10 sq.; xxxiv.), envious national enemies, call up for the last time their ancient hatred? What would then occur has already been told with the use of powerful imagery, xli. 15, but it is here for the first time described at length in a separate strophe with great animation and in a dramatic form, after the figure

in my fury: | and their juice besprinkled my garments, and all my raiment I have stained. ||—For a day of vengeance is in my
5 *heart, | and the year of my redeemed is come; || and when I look round—there is none to help, and when I am astonished—there is none to assist: | therefore mine own arm helped me, and my fury it upheld me, || and I tread down nations in mine anger, and shatter them in my fury, | and fling their juice down to the earth. ||*

of Joel iv. 15. There is first some one seen from a distance coming from that region in a red garment, discernible by his gait and bearing as a proud victor: who is he? and the reply is, It is he who does not only always speak of judgment and salvation, but has also a thousand ways of performing it, so that it can already be surmised that he has now also held such a judgment as the helper of his people, ver. 1. But the second question arises, whence come the red spots with which his garments are sprinkled? and the reply is, It is blood, because he has been compelled, by himself alone, to procure justice, vv. 2, 3. The more particular explanation follows vv. 4-6: inasmuch as no powerful hero of this time, no Heathen hero, *e.g.*, a Kyros, as might have been expected, arrives to support Yahvé, he must and he will in this decisive period by himself alone, simply with his own arm, violently reduce this sanguinary opposition of Edóm and the other Heathen, to whatever extent this is required by the higher consideration of the salvation of the true Community. Inasmuch as the reference of the whole context is in this passage entirely different, the meaning of the words which were also used lix. 16 becomes necessarily another; for here it is not Israel but the Heathen who are placed in opposition to Yahvé. The short ver. 4 which refers back to lxi. 2, might seem to be an introduction made by our prophet: but it is quite possible that he may have had them in his mind when he wrote lxi. 2.

Utterances such as lxi. 6, 7; lxii. 8, 9, with which such as lx. 11, 16 agree, can be explained in their bold sense only from the false and unnatural state of all the national relations of Israel itself at that time, a state which had then existed for a considerable period. As the nation had then been so long reduced to slavery, it might be anticipated that all the public national relations would once more be reversed, so that what was then undermost would again become uppermost. What Yéremyá at first only hinted at in all the humility of hope and Hézeqiél subsequently indicated more clearly at least for intelligent readers, obtains now towards the end of the exile, when the Chaldean power really began to shake and soon passed completely away, its unreserved expression. No great shock therefore need be felt on account of the vigour and narrowness of these figures: thoughts of this kind and such as are met with "Isa." xxiii. 15-18 (see Vol. II, p. 175 sq.) would have been quite impossible in the earlier and better days of Israel, when it formed an independent nation, and they need these unhappier times to

give them their true meaning: and it is now only that they are uttered in all sincerity.

Though צְעָדָה is used lxiii. 1 in quite another connexion and has therefore another meaning than in li. 14, it still points as a very rare word to the same author.

וישכרם lxiii. 6 is, according to the context, better altered to וַיְשַׁבְּרֵם.

Later Appendix.

Ch. lxiii. 7—lxvi.

The same prophet is still speaking, as is shown by unmistakable signs: but the whole character of his style has already assumed an observably different form, and it is still more plain that the history of the people generally must have further unfolded itself in the interval. The former book of the prophet's had, according to lxvi. 2-5, comp. ver. 17, lxv. 1-5, been manifestly circulated and read in his immediate neighbourhood, and his lofty hopes and bold utterances had met with approval and faith in some quarters and unbelief and even scorn in others. There were many, particularly of the more wealthy and powerful members of the nation, who, having habituated themselves so thoroughly to Heathen tendencies, were unable to comprehend either such hopes or such admonitions. Indeed, having got initiated into Heathen mysteries, they even deemed themselves better and holier than the faithful worshippers of Yahvé, and desired by separation and scorn of the prophetic word and its adherents to defend themselves against the demands and pointed admonitions which this period urged upon them. Moreover, it appears from lxvi. 6-9, that the permission to return had at that time been already actually given by Kyros, and that a slight preliminary attempt had been made at rebuilding the sacred city. The opposition of those possessing Heathen tendencies, which were at such a time peculiarly inexcusable, had evidently led the prophet to prepare this appendix; and as if he desired to sever himself violently from the distresses and confusions of his immediate surroundings, and once more hear the higher voice, he here

begins a hymn of praise, which soon changes into the suppliant prayer of the Community that deliverance may at length be granted. Though a final explanation is at length given from above, as if called forth by the passion of the believing prayer, it is still less purely bright and cheering than the utterances and hopes of the previous book: unhappily it appears that in Israel itself a division of the two incompatible parties is a necessity, and that it is only the faithful who may entertain hope, while the mockers who cleave persistently to Heathen tendencies have only the worst to fear. This final explanation is at first given in general terms, ch. lxv., then with more immediate reference to the special conditions of the time, ch. lxvi., as if the special application, to which the prophetic discourse consents with reluctance, could not in this case be at the end quite avoided.

It is as if this appendix had been added, on the occasion of a new edition and also of a new and higher necessity, to supply proof that that time was not immediately able to realize the hopes of this prophet in so pure and exalted a form as he had conceived them.—The differences between this and the previous large book are too unimportant to permit us to think that we have here another author, and they may be otherwise explained. A good many words from the book of the somewhat older prophet may be reproduced in this appendix also.

1. *The final prayer.*

Ch. lxiii. 7—lxiv.

Yahvé's mercies will I celebrate the excellences of Yahvé—
according to all that Yahvé hath done for us, | and the great
goodness toward the house of Israel which he showed them—
according to his compassion and the multitude of his
mercies, || he said "surely they are my people, sons who will
not deceive!" | and became to them a saviour; || in all their
straits *hé* was straitened, and the angel of his presence saved
them, | by his love and forbearance *hé* redeemed them, and
10 nourished and cherished them all the days of old. ||—But

they resisted and grieved his holy spirit: | so he turned round to be an enemy to them, *hé* fought against them; || and his people remembereth the days of old of Moses:

1.

Where is he who led them out of the sea with the shepherd of his flock? | where is he who put his holy spirit in the midst of them? || who caused to go at the right hand of Moses the arm of his glory, | who divided the sea before them—to make himself an everlasting name; || who caused them to go through the floods, | as horses through the wilderness without stumbling; || as the cattle which goeth down into the valley, Yahvé's spirit guided them: | thus hast thou led thy people—
15 to make thee a glorious name. || O look down from heaven and see—from thy holy and glorious habitation! | where is thy zeal and thy might? the yearning of thy love and of thy compassion is long withholden towards me! ||—Surely thou art our father: for Abraham knoweth us not, and Israel doth not acknowledge us; | thou Yahvé art our father, our redeemer from of old is thy name: || wherefore causest thou us Yahvé to err from thy ways, hardenest our heart from thy fear? | return for thy servants' sake, the tribes of thine inheritance! ||

1. The prophet begins with his own mouth at first to celebrate Yahvé's infinite mercy as it is discernible in the history of ancient times, which was shown to the nation on the supposition that they, being regarded and loved by Yahvé as sons, would never transgress against his paternal affection, vv. 7, 8, and which was so great that he, as it were, felt with them all their distress, and out of pity sent his highest angel to save them (from Ex. xxxiii. 20; Num. xx. 16; comp. *ante* lxii. 6). But no sooner does the prophet come to the description of later times, when this relation of holy love was disturbed by the nation's guilt, until now, being painfully admonished by the calamities which are felt as punishments, it remembers, with new longing, the better days, vv. 10, 11, than with an easy transition he suffers his discourse to assume completely the form of a prayer presented by the repentant community which longs for deliverance. Proceeding from the thought of the grand times of old, the Community would fain (1) in the agony of grief, once more call forth from the zeal and love of this unequalled God and father such proofs of the divine grace and help as they of olden times experienced, ch. xi-xvii.; she would fain (2) with infinite longing, behold *that* God at length approach through the clouds, with his omnipotence sweeping away all obstacles and establishing salvation, whose holy land and people have been too long despised by the heathen; vv. 18—lxiv. 5; and she appeals finally (3) to the fatherly love of the creator to remove, by a great manifestation of grace, the multitude

2.

For a while thy holy people possessed— | our adversaries
thrust down thy Sanctuary: || we were such as those over
lxiv. whom thou for ages didst not rule, | over whom thy name is
1 never called.||—O that thou wouldest rend the heavens, that thou
wouldest descend, | so that the mountains might run down before
thee, || as fire kindleth brushwood, fire maketh water boil | 2
to reveal thy name to thine adversaries, so that nations might
shake before thee—, || when thou wouldst perform wonders such
as we do not expect, | descend so that the mountains would run
down before thee, ||—since none from of old hath heard nor
perceived, no eye hath seen | a God beside thee, who worketh
for him who waiteth for him— || that thou wouldst accept
5 him who is joyful and doeth right, | those who in thy ways
remember thee! ||

3.

Behold thou wast wroth—and we sinned, | with them con-

of sins which are growing evermore in the midst of calamity, lxiv. 5-12. Thus three pleas for the prayer, which are expounded in three very symmetrical strophes, result from the consideration of the ancient times, of the relation of the Heathen to Israel, and of the mournful internal condition of Israel.—In the first strophe that which is for us more worthy of note is, that in ver. 16 there is for the first time, but with a genuine Mosaic sense, expressed the truth that the fathers of the nation as they are commonly called, Abraham amongst others, are after all of themselves but dead names which cannot help if the one and only redeemer, who lives for ever, is not at hand. In other respects this commencement of the piece has the greatest similarity with Ps. lxxvii. *Like horses*, ver. 14, advancing as proudly and surely.

In the second strophe the words lxiii. 18—lxiv. 4*a*, really form but one very involved optative sentence, called forth by the mournful observation that the time (in reality much longer indeed) before the destruction of the Temple and conquest of the country now appears as almost nothing in comparison with the evil which has already lasted so long, vv. 18, 19; the wish is that Yahvé may again show himself, for instance, as marvellously as formerly on Sinai, coming down and with a fire, like that which in a moment kindles with a crackling noise dry brushwood, a fire boiling water, make the mountains to flow down and melt (Mic. i. 4; after Judg. v. 5), in order to terrify the enemies (*i.e.* the Heathen in this case), but kindly to assist (xlvii. 3) the faithful, who cheerfully and with joyful thought of Yahvé walk in his righteous ways—he the one only God of whom it is known by report and personal experience that he never deceives those who wait for him!

In the third strophe the most noteworthy thing is the view of sin in vv. 5-7, which had been already briefly referred to lxiii. 17. Sin is here

tinually—and we went astray, || and became all as one that is unclean, and as a filthy garment all our righteousnesses; || we all withered as the leaves, and our guilt like the wind carrieth us away; || and no one calleth upon thy name, stirreth himself up to lay hold upon thee, | because thou didst hide thy face from us, and deliveredst us over into the hand of our
5 sins. ||—Yet now Yahvé thou art our father, | we the clay but thou our former, and the work of thy hands are we all: || be not wroth very sore Yahvé, and remember not the transgres-
10 sion for ever! | behold, see now, thy people are we all! || Thy holy cities became a wilderness, | Ssion hath become a wilderness, Jerusalem a desolation; || our holy and glorious house where our fathers praised thee—is become a burning of the fire, | and all the delight of our eyes is come to ruin: || wilt thou for these things refrain thyself Yahvé, | be silent and humble us very sore? ||

represented as an evil creeping through the entire nation, and spreading and growing all the more the longer the wrath from above, *i.e.* the calamity, lasts,—a view which is at first sight strange, but when understood within its proper limits is only too true, since temptation and sin, considered in general, in the case for instance of the masses of the people, increases in an equal degree with moral despondency and indifference, and in so far calamity (when it is also deserved), therefore guilt, is like a storm which shakes down and drives about withered leaves by myriads (comp. Job. xxx. 15): whilst an evident victory of the good cause readily strengthens and improves weaker and less determined spirits: to show the use of suffering as a trial is not the design of this passage. But if such a victory can only come as a gift from above at the favourable moment and cannot be obtained by human effort alone, this last consideration leads back forcibly to the divine grace with the praise of which the whole prayer commenced, ver. 8 is like lxiii. 16; in other respects the words vv. 5-7 have similarity with those of lix. 9-15, and were probably taken from the same prophet.

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lxiv. 4, פגעת still depends upon לוא, ver. 1 (lxiii. 19), after the parenthesis, and ver. 2*b* is repeated from lxiii. 19 simply to enliven the discourse.

The text is more corrupt in this piece than usual. The *Q'rî* adopts the correct view of לא, lxiii. 9; the phrase then explains very well by a paronomasia the nature of true and profound pity. The LXX. sought a way out of the difficulty by reading צִיר and מַלְאָךְ, as if the meaning were *no ambassador and messenger* (*i.e.* after Obad. ver. 1), not some angel but *he himself helped them*, as if the whole clause had been taken from Ex. xxxiii. 2, 14: but the antithesis would here be urged to no purpose and remain obscure, neither is it apparent in the words themselves.—Ver. 11 וַיִּזְכֹּר may be explained from the fact that without the *vav. consec.* we

should still say in the *perf.* זָכַר for *he remembers;* the rapid transition into the unusual brevity of expression, as well as the transference of עַמּוֹ to the end may be explained from the fact that these words are meant to be only like a heading to what follows.—Ver. 14, instead of רַנִּיחִי the LXX. read, more suitably to the meaning and the structure of the verse-members, תַּנְחֵנוּ; lxiv. 5, the reading וְנוֹשַׁע would have to be taken as a question, *and we should be saved?* but it accords better with the structure of the verse-members as well as with lxiii. 17 to read וַנִּוָּשַׁע with the LXX.; ver. 6 it is enough to read יְשַׁאֲנוּ, as עוֹנֹתֵינוּ must be taken as *sing.*; ver. 7 וּתְמוֹגְגֵנוּ would stand for וּתְמֹגְגֵנוּ, acc. § 81*a* and § 232, but it is much more suitable to the meaning to read וַתְּמַגְּגֵנוּ for וּתְמֹגְגֵנוּ; the most correct thing is to restore the latter. Lastly, בָּהֶם ver. 5, must be referred as the continuation of the קְצֵאת of the first member to the Israelites, particularly those of former times.

2. *The final disclosure.*

1. Ch. lxv.

The general answer to that urgent prayer of the Community assumes the form which was demanded by the highest righteousness; in the first strophe it turns away the prayer and presents sternly the truth of the existing state of things and the necessity of punishment; in the second strophe, however, it turns to the distant truth, that what is good and noble in the Community cannot be destroyed on account of its guilty members, but that a separation between its incompatible portions must take place; whilst the third strophe tarries with pure joy in the contemplation simply of the exalted blessedness of the reformed Community in its inviolable faithfulness to Yahvé, as the ultimate object of every hope, and concludes with the most sublime descriptions of this blessedness.

lxv. *a.*

1 I was to be seen of those who asked not, was to be found
of those who sought me not, | I said "I am here, I am here!"
—unto a nation that called not upon my name; || I stretched
out my hands all the day—unto a rebellious people, | who
walk in a way which is not good after their own thoughts, ||
to those people who continually provoke me to my face, | who

sacrifice upon the roofs and burn incense upon the tiles, || who sit in the graves, and in hiding-places spend the night, | who eat
5 swine's flesh, and whose dishes are of unclean broth, || who say "get by thyself, touch me not! for I am holy to thee:"— | these are a smoke in my nose, a fire that smouldereth all the day! || Behold it is written before me: | I will not be silent save that I repay it, and repay it into their bosom! || your transgressions and the transgressions of your fathers together (saith Yahvé), who burned incense upon the mountains and upon the hills put me to scorn— | whose recompense I measure first into their bosom! ||

b.

Thus saith Yahvé: as when must is found in the cluster and one saith "destroy it not! for blessing is therein:" | so will I do for the sake of my servants, not to destroy the whole; || but I bring forth from Yaqob a seed, and from Yuda an

1. The fine description, vv. 1, 2, of the way in which the divine grace is always, as if longing to help and save, anticipating the application of seeking, praying, and suffering men, continues still to bear reference in the complexion of the discourse to the previous utterances and endeavours of this prophet particularly, *e.g.*, to xl. 10; lii. 6; lv. 6. But men did not respond to his mercy as they ought to have done, and sinned against him both by their indolence and indifference, and by their self-will and a multitude of particular sins of most of which their fathers were guilty: therefore there is immediately nothing but punishment to be expected, vv. 6, 7. As particular sins the following are enumerated: (1) idolatry under the open heavens, upon the roofs, as Chaldean astrology especially had favoured it, ver. 3, comp. Zeph. i. 5; Jer. xix. 13, and the names of two of the most important of these astral deities which are immediately further mentioned by our prophet, ver. 11; (2) superstitious incubation in graves and caves, ver. 4 *a*, comp. viii. 19; (3) sacrifices of swine and similar unclean animals which were found in Egypt, ver. 4, see *ante* p. 256; farther (4), which was most painful, the imagination on the part of such Israelites that their brothers, who in their faithfulness to Yahvé would know nothing of these things, were worse and less holy than they, ver. 5, comp. lxvi. 5; finally (5) sacrifices upon the artificial *mountains* and *hills*, which had been common from earlier times, comp. *Antiquities of Israel*, p. 300 sq. (259 sq.).

2. Yet according to the beautiful figure, ver. 8, a remnant shall remain, which again takes possession of the entire Holy Land from the plain of Sharon in the west to the plain of Akhor in the east, vv. 9, 10, comp. xxxv. 2; Hos. ii. 17: whilst on the other hand the Israelites who sacrificed to the Babylonian gods *Gad*, *i.e.*, fate, fortune, and *Meni*, *i.e.*, destiny, fatality, misfortune (Jupiter and Saturn, the good and the evil principle) in order to

inheritor of my mountains, | that my chosen may inherit it
10 and my servants dwell there, || and Sharon become a pasture
for sheep, and the valley of Akhor a place for cattle to lie
down— | for my people as many as seek me. || But ye who
have forsaken Yahvé, ye who have forgotten my holy moun-
tain, | ye who prepare a table for *Fate*, and fill a mixed drink
to *Destiny*: ||—you I *destine* to the sword, and ye shall all bow
down to the slaughter: | because I called but ye did not answer,
I spoke but ye did not hear, | but ye did that which was evil
in mine eyes, and chose that in which I have no pleasure. ||—
Therefore thus saith Lord Yahvé: behold my servants will eat
but ye hunger, behold my servants will drink but ye thirst, |
behold my servants will be joyful but ye ashamed; || behold
my servants will shout for comfort of heart, | but ye will lament
15 for breaking of heart and wail for grief of spirit; || and ye
leave your name as an oath to my chosen, "so let Lord Yahvé
slay thee!" | but to his servants will he give another name, ||
according to which he who blesseth himself upon earth will
bless himself by the faithful God, and he who sweareth upon
earth will swear by the faithful God | that the former troubles
are forgotten, and that they are hidden from his eyes.

c.

For behold I create a new heaven and a new earth, | and

gain their favour, must be destined precisely to the opposite—to destruction, vv. 11, 12. Unhappily a complete separation between the two incompatible portions of the nation has now become a necessity before Yahvé; on the one hand there is the possibility of eternal progress in salvation and blessing, on the other hand the exact opposite; and even in common life this wide distinction will show itself therein, that the name of the criminal renegades serves even after their death as a lasting example and sign of the cursing of the wicked in oaths, as when, for instance, it is said "may God slay thee as he did . . . ." (comp. Num. v. 21, 27; Jer. xxix. 22; Ps. cii. 9, comp. *Antiquities of Israel*, p. 26 sq. (20 sq.), whilst to the faithful a new name of honour and blessing (after lxii. 2 also), answering to their new and higher dignity, will then be assigned by God himself, which name cannot indeed be at present briefly and definitely foretold, lxii. 2, but the exalted significance of which may be judged of by the fact that then every one, whether in good swearing (the blessing) or in bad (the curse, acc. vv. 15, 20) will make his asseveration by the faithful God that a wholly new time has arrived and the former distresses can no more be mentioned inasmuch as they have long been forgotten.

3. The inspiring prospect which is thus implied in the closing words of the second strophe, ver. 16, is resumed and further worked out with fresh

the former shall not be mentioned nor come into mind; || but exult ye and rejoice for ever over that which I create! | for behold I create Jerusalem an exulting, and her people a rejoicing, || and I exult over Jerusalem and rejoice for my people, | and there shall no more resound in her note of
20 weeping and note of lamentation. || No more will there be thence a suckling of a few days, or an old man who hath not fulfilled his days: | but the boy will die a hundred years old, and the sinner a hundred years old accursed. || And they build houses and inhabit them, | plant vineyards and eat their fruit: || they do not build and another inhabiteth, they do not plant and another enjoyeth, | but as the days of the trees are my people's days, and the work of their hands my chosen eat; || they will not labour in vain, nor bring forth for sudden death: | but the seed of the blessed of Yahvé are they, and their offshoots also with them. || And—before they call *I* answer, | they are yet speaking and *I* hear; || the wolf and lamb pasture together, and the lion eateth straw as the ox and the serpent's bread is—dust; | they will not do harm nor evil on all mine holy mountain, saith Yahvé. ||

emphasis in the opening of the last strophe, ver. 17, in order that in this entire strophe the glory of the Messianic consummation simply may be pourtrayed with the aid of some nearly related figures. But in this picture of the final prosperity, vv. 17-25, the only thing that is quite original and characteristic of our author in addition to this description of it as a *new creation* (repeated lxvi. 22; comp. li. 16) is the conception of the ages of man, which is carried out into detail, ver. 20: we find the imagination here upon the border-line where it has but to go a step further to pass into the region of extravagant idealism, such anticipations as the earlier prophets uttered them permitting with great difficulty detailed working out. Ver. 24 refers back to vv. 1, 12; ver. 25 likewise, not without a characteristic addition, almost word for word from Isa. xi. 6, 9.

Ver. 1 the reading לֹא קֹרָא, *a nation which was not called after my name*, would surely convey too strong and unsuitable an idea; it also suits the structure of the verse-members better to read קָרָא.

Ver. 3 בַּגְּבוּרֹת must, according to the connexion and the verse-structure, be read instead of גַּבְרוּת, which may have got here from lxvi. 17.

נִצְחוּרִים, ver. 4, answers acc. § 172 *b* to נִצְרוּת xlviii. 6.

If the reading ver. 16 were quite correct, we must suppose that there is wanting some word with similar characters, such as אָמַר, at the commencement between אַחֵר, ver. 15, and אֲשֶׁר, ver. 16, as if the entire verse formed only a solemn close similar to xli. 4: *saith he by whom he that* . . . .

will bless himself as by the God of Amen! (the truthful God). But that God has forgotten the *troubles*, would not of itself be suitable, nor will it suit ver. 17. It is therefore better to suppose that מעיניו must be read instead of מעיני, of which there is still a distant reminiscence in the LXX. In that case, אשר forms simply the transition from *the other name* to this explanation of it; and contrary to the LXX. עבדיו can be retained without making it עבדי. Indeed the closing כי—וכי only then becomes quite intelligible.

2. Ch. lxvi.

A special answer, however, is still required by the most painful and at the same time most recent crime of the thoughtless of the nation, which is too cursorily mentioned, lxv. 5: their unfeeling contempt for those of their brethren who then permitted themselves to be led by the ancient hopes and the newly awakened prophetic zeal and who seriously thought of a return in the sense of our prophet. But let the proud ones with their Heathen tendencies despise both their more conscientious brethren and the power and wisdom of Yahvé: in the first strophe the prophet, on the part of him whom he acknowledges as the infinitely exalted God and the merciful redeemer of his own, points with all the greater emphasis to those who are themselves as well as their faith scoffed at the destruction of the mockers and the certain nearness of the salvation of Ssion; he exhorts them in the second strophe to greatly rejoice at the deliverance and exaltation of Ssion, which is just as certain as the punishment of all the unrighteous of the earth in the approaching judgment; and finally in the third strophe he covers with shame the pusillanimity of men who have such Heathen tendencies by means of the surprising promise that the Heathen themselves will soon voluntarily and joyfully go over into the Community of Yahvé and surpass many Israelites in zeal. Thus in this last and greatly agitated discourse the most various views with regard to the involved condition of the parties of that time still crowd upon and conflict with each other; and the arrow of the prophetic word hits more keenly than ever before those members of

the ancient Community who fell short of the demands of the age.

,, lxvi. a.

1 Thus saith Yahvé: the heavens are my throne and the earth my footstool: | what manner of house will ye build me, and what manner of place is my rest? || and all these things hath my hand made and thus all these things came to be, saith Yahvé: | but upon him I look upon the sufferer and him of humble spirit, and whoever trembleth at my word. || (He that slaughtereth the ox—slayeth a man, he that sacrificeth a sheep—killeth a dog, | he that offereth as a gift—swine's blood, he that kindleth an incense offering—blesseth evil: | —both *they* have chosen their ways, and to their abominations their soul cleaveth, || and *I* will choose to make sport with them, and bring their horror upon them! | because I called yet no one answered, I spoke yet they heard not, | and they did that which was evil in mine eyes, and preferred that in
5 which I have no pleasure. ||)—Hear Yahvé's word ye who tremble at his word: | your brethren who hate you, who abhor you for my name's sake, say: | "let Yahvé glorify himself that we may behold your joy!"—but they will be ashamed! || Hark thunder from the city, hark from the temple! | hark

1. The discourse, vv. 1—5, is directed from the commencement to the despised sufferers who preserve fear and reverence for the truth and accordingly for the prophetic word, and who humbly trust their God. The discourse proceeds from him who although he creates and fills the whole universe, so that (unlike the idols) no house or temple whatever can really contain him, and yet bends his glance with special pleasure down towards the humble ones who are despised by the world, vv. 1, 2, comp. lvii. 15. Yet before the address to these suffering ones enters into detail, ver. 5, the thought with reference to the perverse idolatry of those who despise them, seeks expression, namely, that though they bring rich offerings of all kinds, it is in a wholly perverse way, inasmuch as it is done either in the midst of cruelties against their fellow men, or with Heathen and impure sacrifices, or even with commendation of sin (Hab. i. 6), and inasmuch as they have thereby intentionally separated themselves from Yahvé, as if they desired to mock him, let them look to it whether their mockery does not most terribly turn against themselves, and whether the dangers on account of which they sacrifice to the Heathen gods will not arrive from quite the opposite quarter! vv. 3, 4. The more definite thing which has to be said against their mocking is, that the recompense will come upon them precisely from the temple of the new Ssion, the rise of which they vainly seek to

Yahvé repaying the assault to his enemies! || "before she travailed hath she brought forth, | before pains came upon her is she delivered of a boy! || who hath heard such things, who hath seen the like? | doth a land come into the world in one day, or is a nation born at once, | that Ssion forthwith travailed and brought forth her sons?" ||—should I cause to come to the birth and not cause to bring forth? saith Yahvé; | or am I he who help to bring forth and should hinder it? saith thy God. ||

b.

10 Rejoice ye for Jerusalem and exult over her—all ye who love her,
be in rapture over her—all ye who mourn over her,
that ye may suck and be satisfied—from the breast of her consolations,
that ye may drink and delight yourselves—from the teats of her glory!

For thus saith Yahvé: behold I turn to her peace as a stream, and as a swelling brook the glory of the nations that ye may suck; | upon the lap ye shall be borne, and upon the knees fondled; || as one whom his mother comforteth | so will *I* comfort you, and in Jerusalem shall ye be comforted; || then ye will see—and your heart leapeth and your bones become fresh as the young grass, | how Yahvé's hand is revealed with
15 his servants, but he is angry with his enemies. || —For behold Yahvé will come in fire, his chariots being as the storm, | to repay his anger with fury, and his threatening with flames of

discredit, ver. 6, comp. vv. 23, 24 (according to the earlier belief that the great crisis of things and the overthrow of the wicked is to be expected precisely in the neighbourhood of the Sanctuary, Joel iv. 12-16); as a prelude of this, the wonderful restoration of Ssion may already be reckoned, which has received a large number of sons (inhabitants) as if without any birth-pangs (xlix. 20, 21), to the astonishment of the world, but intelligible and plain as the deed of him who does not in vain promote his work (the redemption), vv. 7-9, comp. the notes on another prophet below, xxvi. 16-19.

2. Let all, therefore, who are now mourning for Ssion on the contrary rejoice at the certain prospect of her salvation; let them become joyful in order that they may by all means be able to share in the pleasures of the time of her glorification, vv. 10, 11. For great in every way will be this future glorification of the mother, in whose place Yahvé himself will comfort the children which have been hitherto so unhappy: and then how refreshing will be the sight of Yahvé as he makes himself felt from Ssion! vv. 12-14, comp. lx. 5.

fire: || for by fire will Yahvé plead, and by his sword with all flesh, | and many will Yahvé's slain be. || They who hallow and cleanse themselves—for the gardens, behind behind in the innermost place, | they who eat swine's flesh and the abomination and the mouse—will be snatched away altogether! saith Yahvé. ||

c.

But I—their deeds and their thoughts—the time cometh to gather all nations and tongues together, | that they may come and see my glory! || then I do a miracle upon them, that when I send away from them survivors to the Heathen to Tarshîsh, Pûl and Lûd to the archers, Tubal and Ionien the far off coasts, | who never heard of me, nor saw my glory, | that they may
20 proclaim my glory among the nations, || and they bring all your brethren from all the Heathen as a gift to Yahvé, | upon horses and in carriages and in litters, and upon mules and upon dromedaries, up to my holy mountain to Jerusalem (saith Yahvé), just as the children of Israel bring the gift in a pure vessel to the house of Yahvé— || that I may also take from them some for priests for Levites! saith Yahvé. ||—For just as the new heaven and the new earth which I create endure before me, saith Yahvé: | so will your seed and your name endure! || And then from moon to moon and from Sabbath to Sabbath | will all flesh come to worship before me, saith Yahvé; || but if any go out and behold the corpses of the men who were faithless to me, | how their worm dieth not, and their fire is not quenched, | so will they be a loathing to all flesh. ||

It is true this manifestation of Yahvé's will also be destructive as regards evil; and a great day of punishment is at hand, as the ancient prophets had before described it, when those scoffers also who deemed themselves better than their brothers (although all their boasted sanctity, as it is here almost satirically described, consists simply in the Heathen mysteries which have to be solemnized in gardens and in the inner court of the house) will meet with their punishment, vv. 15-17.

3. But as regards the deeds (ver. 17) and thoughts (lxv. 2) of these scoffers (the last strophe, ver. 18, begins in greatly agitated, broken language), their Heathen tendencies will be so far from celebrating their triumph that now on the contrary the time is quickly coming (Ezek. xxxix. 8) when all nations and tongues will assemble together to recognize the glory of Yahvé, ver. 18: and in the case of the Heathen this special sign will be wrought as a mark

of divine operation, that from them even some converts who, animated with zeal for Yahvé, go forth as his apostles into the most remote Heathen countries and bring from thence exiles as their best offerings, will be accepted by Yahvé as priests even, whose offering he receives as readily as if they had been the priests of the tribe of Levi, vv. 19-21; certainly a remarkable conception from those times, the prelude of the Apostolic age of the New Testament. The conclusion makes, ver. 22, Israel as regards its duration as one with the new glorious constitution of things, and with plain reference to ver. 5, lxv. 5 once more brings forward those scoffers, how after the great crisis of things and their overthrow their corpses would serve as an abomination to all, as incessantly tormented by worms and by fire; the figure of the fire is taken from Sodóm and is probably the earlier of the two, the second being subsequently easily added. There was already a reference to it, l. 11; comp. especially Ezek. xxxix. 11 sq.

The remarkable words, ver. 1, are put in such a way that it is not difficult to observe that the prophet attaches no importance to the temple itself as such, when the question is, for instance, whether this or that is the best before God, or whether the richest and most ornamental is the most acceptable to him. And it was precisely at a time like that when the building of the temple and its adornment were under consideration, that an allusion of this kind was natural.

Ver. 12. The figure of the river is applied somewhat differently from lix. 19, because in this passage the reference is to beneficial effects purely.

Ver. 17, instead of אֶחָד probably אַחַר must be read a second time, since the prophet without doubt refers here, as lxv. 7, to the Penates, which were somewhat differently described, lvii. 8; the graphic phrase *behind behind in the inmost house!* imitates, in an almost mocking tone, the language of those who desire to celebrate the mysteries, and is in that respect thoroughly effective.

The meaning of the greatly involved sentence, vv. 19-21, becomes quite clear when it is remembered that the פְּלֵיטִים here are the same as those to whom reference was distinctly enough made xlv. 20, and further are the same as those who are above, lvi. 3, 6-8, by our prophet, and xiv. 1, 2, by the prophet mentioned p. 237 sq., described so plainly simply as Proselytes.—The names of the distant nations, ver. 19, are plainly taken from Ezek. xxvii. 10, 12, 13, but are here so arranged that the series is intended to extend from west to east; and פּוּל is in that case only a variation of פּוּט.

END OF VOL. IV.

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